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Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The Pacific Cable Company of New York has completed its initial surveys, and is prepared to undertake its work. Its organization was perfected last week by the election of a board of directors of which J. Pierpont Morgan is a member, and by the choice of James A. Scrymgeour as president of the Company. Official announcement was made that San Francisco will be connected by cable with Honolulu in eighteen months, and that extensions will then be made to Japan and Australasia. The completed work will require over nine thousand miles of submarine wire.

The bloody and prolonged resistance which the Anglo-Indian army has encountered in its "punitive" expedition against the tribes on the Afghan border, has been due to the possession by the hill-men of the latest type of British rifles. Many of these were obtained by theft from military depots and arsenals, or by the desertion of native soldiers who carried their arms with them. But far the larger number were obtained from Birmingham, smuggled across the border by Afghan traders, and sold to the tribesmen at an enormous profit. The unscrupulous cupidity of tribesmen, in this as in other cases—noticeably in the Italian advance in Abyssinia—inspired or sustained the enemy and caused precious blood to flow.

Several years ago an English archaeological expedition excavated the Temple of Athena, on the site of ancient Priene in Asia Minor, opposite Samos. Nothing further was done at the time, and the ruins thus brought to light and abandoned to the neighboring people were quickly vandalized and wasted. The Germans, under government authority, resumed work on the spot two years ago, and have advanced sufficiently to discover the remains of a buried city as complete and interesting as that of Pompeii—only this is the first Greek city to be thus exhumed which supplies correct data as to the arrangement of streets, public buildings, squares, monuments, and the styles of domestic architecture. The market place, the council-chamber, right-angled streets, a massive arch dating back to the fourth century before Christ, are among the interesting discoveries already made.

For her rascally seizure of a Chinese port which she has coveted for years, Germany must needs justify herself diplomatically; and she has proceeded to do so by making certain official but impracticable demands upon the Chinese Government—the discovery and execution of the murderer of the two missionaries, the punishment of implicated officials, an indemnity of 800,000 tael dollars to the relatives of the murdered missionaries, the rebuilding of the missionary buildings, and last, but not chief, the payment of a heavy indemnity to cover the expense of the German expedition and the occupation of Kiao Chou! This is rubbing it in! China knows her weakness, but does not forget her dignity. She practically says, "Take your hand from my throat—in other words, evacuate Kiao Chou—and we will then discuss your demands." Germany's reply will probably be a tightening of her grip.

Through Lincoln, Nebraska—the converging point of railroad lines from every quarter of that State—an endless procession of heavily freighted cars passed, during the three last weeks of last month, conveying to market the overflowing harvest of wheat and corn which makes this year phenomenal in its plenty. Over \$161,500,000 is the estimated money value of farm and dairy products and live-stock which goes to the credit of 1897, and which elicited last week the heartfelt thanksgivings of the hard-working Nebraska farmers. One of these threshed fifty acres of wheat which averaged by actual weight just forty-six bushels and one peck to the acre! Every line of trade responds to the cereal prosperity. The out-going cars return with barrels and boxes and crates of goods—thus confirming "the old principle of political economy, that agriculture is the basis of all commerce."

The Austro-Hungarian minister of Foreign Affairs, Count Goluchowski, made an appeal, in his annual address to the Austrian and Hungarian delegations last week, which found an echo in every European court, and which was heard across the sea. It was to the effect that nations abroad must "arm themselves" and "fight shoulder to shoulder" to resist American competition. The minister is acute enough to see that in this country the production of leading staples has become so cheap by the use of economic methods, and our productive capacity has increased so largely beyond home needs, that America is destined to become the market and the manufacturing centre of the world; that, in short, unless the continental nations form a league against pan-America, they will, commercially speaking, go to the wall. Labor is nowhere so dear as here, and yet production is nowhere so cheap. Further, we have no burdensome military policies to sustain. These things give us a vantage-ground with which foreign nations cannot compete.

For ten years Mr. Westinghouse, at his extensive plant in East Pittsburgh, has been working to perfect his gas engine, which, by reducing the cost of power production, will by its superior economy supplant the stationary steam engine for electric light, motor, or other power purposes. Year by year progress has been made until now engines are turned out which, "by the use of the explosive force of gas, may be driven automatically, smoothly, rhythmically, without any appreciable variation, no matter what the load may be." Electrical power production by steam requires a costly plant; the gas engine requires none—it needs only to be connected with the gas main. The wastage of energy in the best types of steam engines is about 90 per cent.; in the gas engine between 70 and 75 per cent. Nothing more impressed Lord Kelvin in his visit to these works than the economic possibilities of the perfected gas engine.

Educated Indians are becoming successful teachers in Indian schools, according to the Report of Superintendent Hallmann. Their employment in this capacity also stimulates the ambition of the more advanced students. If they lack in efficiency or steadiness of purpose when compared with white employees, they are superior in respect of sympathy, there being none of the race prejudice which often hinders or nullifies the efforts of white instructors. Dr. Hallmann urges a more intelligent choice of studies and methods of study for Indian children—making more use, for instance, of their immediate environment in language work, constructing sentences based on the new things they come in contact with in their dormitory, kitchen, dining-room, garden, etc. Nature study and geography should also begin with the nearest plants, animals, and section of country. The superintendent also suggests that emphasis be placed on oral and conversational, as contrasted with written work, in language and mathematical studies.

It is no fault of Governor Atkinson that the convict-lease system of Georgia, which has been a scandal and reproach to the State for many years, is to be continued. In his annual message he advocated a thorough reform of this present system; and a bill embodying his views—providing for a reformatory for youthful convicts, a State penitentiary to be built by convict labor and equipped with appliances for useful trades, and a convict farm for women and feeble-bodied male convicts—was duly drafted. The Joint Penitentiary committee has rejected the bill, and has reported in its place a measure which practically perpetuates the present system. Further, the committee is apparently assured of sufficient legislative support in carrying through its inhumane proposition. Many of the reforms for which the Georgia Legislature has been commended could have been spared, if this blot had been wiped out.

The Decadence of French Shipping.

France has more serious ground for anxiety at the decline of her merchant marine than have we. During the past ten years she has dropped from the second to the fourth place. Last year only two merchant steamers were constructed in French yards. England, in spite of strikes, turns out more tonnage in a week than France does in a year. The carrying trade of the country is being transported in foreign vessels. Of a million dollars' worth of produce imported into France from Galveston in a single year, not one ton was conveyed in French bottoms. One difficulty is with the French builders. An English or a Scotch firm can deliver a steamship costing \$334,000 in seven months, for which a French firm would ask \$520,000 and require twenty months of time. These and similar facts were brought out in an expert report made to the budget committee of the Ministry of Commerce. Several remedies, or stimulants, were recommended, among them that Marseilles, Nantes, Havre and Dunkerque be made "free ports" on the models of Hamburg, Bremen and Copenhagen.

Spain's Proposals Rejected.

They might not have been, if at the last moment Senor Sagasta had not yielded to the protests of the Spanish traders and modified the tariff section of the proposed scheme of autonomy. As first published, this scheme provided for an elective chamber which should have the sole control of the budget and the tariff. An offer so liberal might in time have placated the insurgents, and with the political privileges thrown in of identical rights with Spaniards before the law, they might have felt that independence, if not in name, at least in reality, had been granted to them. It seemed incredible at the time that Spain could be so generous, and yet Senor Sagasta was quoted as having replied to the Spanish exporters that they could themselves make a commercial treaty with Cuba! But the Premier has backed down. The tradesmen were too powerful for him. For years they have enjoyed an 80 per cent. advantage in duties over our exports, and have controlled the Cuban market. When they have had no goods of their own to ship to Cuba they have imported staples from this country, changed boxes and labels, and after paying duties and expenses have cleared 50 per cent. profit by the discrimination in their favor. Most of the flour, for instance, which reaches Cuba, bearing the stamps of manufacturers in Santander, Barcelona and Coruna, was imported from this country. All through Catalonia, Aragon, Castile and the Balearic Islands merchants have thus enriched themselves. Cuba belonged to them. It would have produced a revolution had this trade been killed by giving Cubans the right to manage their own tariff. Hence in the modified scheme the tariff is to be framed by a mixed commission of Cubans and Spaniards—which practically leaves the matter where it is, and makes autonomy a sham. The insurgents have indignantly rejected it.

"Currency Reform, Now or When?"

In reply to this self-proposed question Secretary Gage, addressing the New York Chamber of Commerce last week, uttered an emphatic "now." He did not anticipate his report to Congress by suggesting how it might be done. He did not review the various expert opinions called forth by the Sound Money Commission, and published from time to time in our news sheets. He simply insisted that the currency problem had for years depressed business and industries, and that it was possible "at a cost too contemptible for serious consideration" to immediately put our currency and banking system "upon clearly safe if not theoretically scientific foundations." He maintained that the maxim "Let well enough alone" should not apply when "the National Treasury is awkwardly performing an office which is entirely foreign to its proper function," and "when the result is a public treasury so expanded in its demand liabilities in a time of profound peace as to threaten its solvency in case of war." He aptly quoted Thomas Jefferson's words: "During the interval between war and war, all the outstanding paper should be called in, coin be permitted to flow in again and hold the field of circulation, until another war should require its yielding place again to the national medium." It is hardly probable that the effective and thorough method for reforming our currency which the Secretary would be glad to apply, will be sanctioned by the Senate. But it is understood that the Administration will make an earnest effort to secure at least legislation which will break "the endless chain" by making the \$345,000,000 of legal tender notes, when once redeemed at the Treasury, non-issuable except in exchange for gold. This would be a compromise, but it is simple, and would remove our most serious danger. If, in addition, all bank-notes and government notes under \$10 could be retired, another and most important step would be taken.

The Austrian Crisis.

For several months the sessions of the Reichsrath in Vienna have been almost daily interrupted by noisy and scandalous demonstrations, and by acts of violence that finally required the intervention of the police. For law makers to slam their desks, indulge in fierce personal invectives, fling ink-stands and other missiles, pummel one another with their fists, assault the president of the body, and keep up these tactics with the avowed purpose of preventing all legislation, is a sad commentary on parliamentary government. This disorder was confined to the Austrian section of the dual Government. The Chamber is made up, as our readers know, of antagonistic races, all split into factions. The Germans and Czechs contend for supremacy. There are Catholics, Liberals, Independents, Socialists, anti-Semites, and various other irreconcilable interests and parties. To secure anything like unanimity in passing governmental measures, Premier Badeni was compelled to make a bid for the votes of one of the parties by a concession of some sort; the moment he did this, however, he provoked opposition from the other party. Thus he made enemies in the German faction by permitting the use of the Bohemian language on a par with the German in the schools of Bohemia and for official purposes. For this the Germans never forgave him. The renewal of the pact between Austria and Hungary, and especially the attempt to settle what part of the expenses of the Dual Empire the Austrian section should bear, has been used as a bone of fierce contention. It was the German element which took the lead in the obstructive tactics—angered by the decree authorizing the official use of the Czech language in Bohemia. The Germans were bound to crush Badeni, if possible, and they have succeeded. Emperor Francis Joseph returned to Vienna last week. He found the city in a tumult. Badeni insisted on resigning, to save bloodshed. Baron Gautschi will form a cabinet. Badeni's downfall has placated the people. The Reichsrath has been adjourned. When it is next convoked, it is to be hoped that order and decency will prevail and the Austrian-Hungarian agreement, which Hungary is willing to continue a year longer, will be voted.

Our Contributors.

METROPOLITAN MEMORIAL CHURCH.

THE United States of America is emphatically a Christian nation. The decisions of its courts, the procedure of its legislatures, the inaugurals of its Presidents, unite to sustain this statement. Its Presidents, in making solemn oath to sustain the rights of people and nation, invoke Divine aid and counsel for the proper discharge of the functions of their high office. Some little interest attaches to the body of Christians represented in the person of the chief executive of the nation, and attention is directed to the church in which he joins with the people in the worship of God.

President McKinley is not only a Methodist, but a prominent Methodist, having served his denomination in its highest courts, but the augmented interest drawn to the Metropolitan Memorial Methodist Episcopal Church, his chosen church home in Washington, is amply sustained by the history of this important charge of a most prominent denomination.

Unlike any other church among the Methodists, this church arose, not from without and subsequently admitted, but from within and by action of the highest tribunal of the body. The General Conference of 1852 passed this resolution: "That we erect in the metropolis of the nation a commodious church edifice, which shall be regarded as a connectional monument to our beloved Methodism." Methodism had indeed been planted in the District of Columbia when the seat of the government had been moved there, and had kept pace with the increase of population, but no churches of any size had been built and those erected were largely local in their interests. The action of the Conference was timely and the erection of this national church gave Methodism a certain prestige that is not without its value to the work not only in the capital, but throughout the country.

The action of the General Conference taken, the project was placed under the immediate care of the Baltimore Conference, the members of the General Conference standing pledged by resolution to give their "individual interest" in their "respective Annual Conferences." Dr. Henry Slicer was appointed by the Baltimore Conference as financial agent and the collection of funds began; on October 23, 1854, the corner-stone was laid by Bishop Matthew Simpson with imposing ceremony.

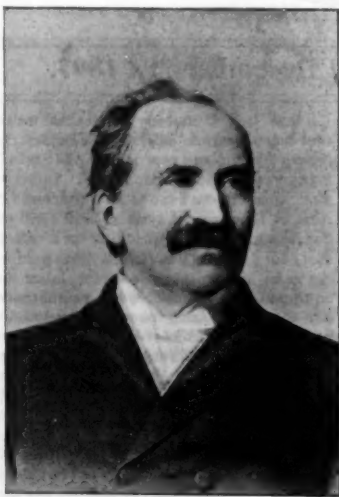
A period of general financial depression followed, but fostered by the interest of Bishops Simpson and Ames, the project was kept continually forward. Earnest effort by Dr. DeHaas secured contributions from all sections of the Union, and the faithful work was crowned by the dedication of the church on February 23, 1869, in the presence of people from all over the land. Bishop Simpson preached in the morning, and Rev. Thos. M. Eddy, D. D., in the evening. In the afternoon the distinguished Wesleyan, Dr. Wm. Morley Panshon, loaned by Canada for the occasion, also preached. Singularly enough, Dr. Panshon had selected the same text—Ezek. 47: 9—from which Bishop Simpson had preached in the morning, and had to change both text and sermon. It is worthy of note that the American biographer of the sainted Panshon now occupies the pulpit of the church then dedicated to the service of God.

One month later, under the pastorate of Rev. John P. Newman, D. D., the church was duly organized, the members of the original board of trustees being: Gen. U. S. Grant, Chief Justice S. P. Chase, Hon. M. G. Emory, Samuel Normant, Samuel Fowler, Francis A. Lutz, Dr. F. Howard, Thomas L. Tullock and David A. Burr. Of these Hon. M. G. Emory alone remains, respected and beloved, his interest unabated and his devotion unflagging.

It is not too much to say that Bishop Newman's name is forever connected with the Metropolitan Memorial Church; the church now erected was far from being free from incumbrance, and the devotion of time, talent and means of both Bishop and Mrs. Newman so impressed the people that their visits have been from that day until this occasion of the keenest delight. The General Conference of 1872, and later that of 1876, were petitioned in the interest of the church, whose affairs were still in an unfavorable position, and the efforts of Chaplain McCabe, added to heroic sacrifices on the part of the congregation, brought "emancipation day," Jan. 27, 1884, when Bishop Simpson and Chaplain McCabe conducted the services.

The great burden of debt was now rolled

away and an era of prosperous work entered upon. Occasional lapses have occurred when debt hovered over the heads of the board, but they have never returned to the serious aspect that they bore during these early days of trial—since 1893, indeed, the church has not had any debt at all, save that occasioned by the damage done to the



Rev. Hugh Johnston, D. D.

steeple during the terrible storm of last year.

The church edifice, which is in the Gothic type, "the purest on the continent," said Dean Stanley when he visited it, is situated in close proximity to the Capitol, in the northwest section of the city, at the junction of O and 4½ Streets. The interior arches and architraves follow the same general type. The audience-room, which seats over two thousand, is in the older oblong style, choir behind the congregation. Beneath the audience-room are the church parlors, the pastor's study, and the lecture-room. Here the work of the Sunday-school, the Chinese school, the Epworth League, the class meetings, and the various organizations necessary to the details of adequate church work, are all situated. The location of the church is far from the centre of the homes of the congregation. The power of the real-estate was little dreamed of in the days of the erection of the church, and the tide of population has flowed steadily westward. Distance is, however, no hindrance to the allegiance of her members, and the congregation in 1895 was strong enough to start a mission in the very centre of the fashionable section of the northwest, which is now on the Baltimore Conference Minutes as St. Paul's Circuit.

The church possesses many objects of interest to the visitors who at all times throng the capital. The vestibule contains a piece of tessellated marble pavement from the debris of Solomon's temple, and the keystone of the arch above the pulpit is a black stone from Jerusalem inscribed "Yahveh Yirah." The exceptionally handsome and fine-toned organ, presided over by Prof. Wilbur Dales, M. A., was the gift of Mr. Carlos Pierce of Massachusetts. The pulpit, which is elaborately ornamented, fronted with a beautifully carved cross entwined with ivy, is made in part from olive wood from the Holy City, pieces of which wood cap the railing posts. The stained-glass windows are nearly all memorial windows and bear the names of Methodist heroes from Coke and Asbury down. The pews of the church were many of them furnished by particular States or by some of the large cities whose names they now bear and where worshipers who mention their State home are seated by the ushers. The pew set apart for the use of the President is on the west centre aisle and the fourth from the front. It was provided by Mr. Thomas Keiso, of Baltimore. Bright-eyed young maidens and men, who seem to think apology necessary for their weakness, visit the church for the specific object of sitting for a moment in the President's seat; while during the summer vacation each Sunday, on special request, strangers have been made happy by being seated through an entire service in this historic pew. Pews are also set apart for the Vice President and for the Chief Justice.

On the south wall of the church and to the west of the pulpit are to be seen two tablets to the memory of distinguished members of this church. The brass tablet, beautifully carved, erected by Mr. Geo. W.

Childs in memory of General Grant, reads as follows:—

IN MEMORY OF
THE VIRTUES AND VALOR
OF
ULYSSES S. GRANT
GENERAL OF THE ARMY
AND
PRESIDENT OF THE UNITED STATES.
BORN 21 APRIL 1822.
DIED 23 JULY 1885.

His friend GEORGE W. CHILDS
erects this Tablet as a token of affection, while the
whole country does honor to his career and character.

The second tablet is to the memory of
General John A. Logan, whose widow, so
beloved by the soldiery, is still a worshiper
in this congregation. The tablet is in mar-
ble and is inscribed:—

TO THE DEATHLESS MEMORY OF
MAJOR GENERAL
JOHN ALEXANDER LOGAN
Six years in the House of Representatives.
Three times elected to the Senate
of the United States.
Forty years in official life.
Great statesman of the mighty West.
Commander of the Army of the Tennessee
and foremost Volunteer General
of the Republic he loved so well.
Victorious in Arms; Illustrious in Council.
Esteemed worthy the
highest honors of his Country.
Noblest type of American manhood,
Generous, Frank, Brave,
Incorruptible Patriot, Honorable Citizen,
Faithful Friend, Devoted Husband,
Beloved Parent, Sincere Christian.
"I humbly trust in God,
If this is the end, I am ready."

While noble monuments in New York
and Chicago attest the loving remembrance
that the nation bears to these two noble
men, these less striking tablets commem-
orate the esteem in which they are held by
the church and its people.

Here also is situated, temporarily, the
University Chair presented by English
Wesleyanism to the American University.
This chair is built in true academic style,
composed of wood from Olty Road Chapel,
bears the united arms of the two nations,
and is inscribed with Wesley's words:
"Unite the pair so long disjoined: knowl-
edge and vital piety."

When the church was dedicated it still
lacked the spire and chime of bells that
form a unique feature of the city architect-
ure and interest. This tall, tapering spire,

the despair of the photographer, was erect-
ed through the generosity of Mr. Keiso, of
Baltimore, who, on the solicitation of Mrs.
Newman, gave \$5,000 towards its erection.
It accordingly bears his name. Its great
height, lifting it far above the roof-tops,
has subjected it to the violence of storms,
but after alight mishap it is now so strong-
ly bolted down that though an earthquake
should shatter the building the spire would
remain intact. In this spire is the only
chime of bells in the city. It is tuned to



Metropolitan Church, Washington, D. C.

the key of D, runs to E above the octave,
and possesses two accidentals. Under the
professional touch of Prof. Gibson the keys
of G, E, and, with dexterous elisions of

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notes, even C and A may be used. This again was the result of Mrs. Newman's great interest in the church. Her name is inscribed on one of the bells, and also those of Julia Dent Grant, wife of U. S. Grant, President of the United States; Nellie Wade Colfax, wife of Schuyler Colfax, Vice President of the United States; Mrs. H. D. Cooke, wife of the first governor of the District of Columbia, as well as those of other donors.

The church has seen some memorable events in Methodist annals. Here have been held Baltimore Conferences; the Second Ecumenical Methodist Conference, when President Harrison was present and made an address; and here have met the Board of Bishops. The initial meetings of the American University project, the Deaconess Home, and the Methodist Home, were also held here.

Among the worshippers from time to time have been such men as Senator Leland Stanford, a genuine philanthropist; John Hall, the famous Arctic explorer; Chief Justice Chase, who first gave civil service employment to women, of unsullied honor and Christian spirit; and General Logan, the pride of the nation. From the Metropolitan missionaries have gone forth to foreign lands — Miss Swaney to Mexico, Miss Christianity to South America, Miss Easton to India, and Miss Ruth Sites to China; while many members have been added to the rank of the Methodist itinerancy from this congregation.

A few of the congregation can recall General Grant when, as chief magistrate of the nation, he and his family occupied the President's pew. This greatest hero of modern military annals, who swayed the people and affairs of a nation, humbly submitted his pathway to the Ruler of all men. He was faithful in attendance on the services, especially during the pastorate of Dr. Newman, for whom he had so high an admiration. When the doxology was being sung President Grant left the church by the minister's stairway, avoiding the stares of the curious.

When President McKinley announced his intention of worshipping at the Metropolitan, these stairs were fitted up; but with a democratic good taste and under conditions greatly changed from those existing in President Grant's time, he has invariably awaited the benediction, when, the congregation respectfully waiting until his departure, he leaves the church by the front entrance. President McKinley has been a most regular attendant in the morning and takes great pleasure in the service, joining heartily in the singing. The President laughed when his pastor told him it was currently reported that he sang "base." He replied that he did not know what part he sang, but that he enjoyed taking part in the singing. Each Sabbath some visitor at the White House, or a member of the Cabinet, is seated with him in the pew. The morning congregation, naturally large, has been somewhat augmented by the attendance of many who desire to see the first officer in the land, but his own democratic dignity and the careful arrangement of the officials preserve him from any annoyance from the vulgar.

In its pastorate the Metropolitan has been singularly fortunate. The resolution of the General Conference provided that large discretion be used in appointing men from all parts of the work to this important charge. Accordingly the ministers whose names are connected with the Metropolitan are all men of distinction. No invidious distinction is made when it is stated that Bishop Newman stands pre-eminent among them all. Three times the pastor of the church, no minister could be more tenderly and reverently beloved by the people. While the church has greatly honored Dr. Newman, Dr. Newman has conferred honor upon the church. His pulpit powers made the Metropolitan a source of great influence in the sentiments of the nation. Dr. O. H. Tiffany, another preacher of marvelous pulpit power, was a man of great natural gifts and possessed graphic power of a high order, and his death came in the nature of a personal bereavement to many homes and hearts. While serving this church, Drs. Newman, Slicer and Huntley were chaplains of the Senate, Dr. Eddy was elected to the missionary secretaryship, and Dr. Newman was made a Bishop. Dr. DeHaas was consul to Jerusalem, and Dr. Naylor was presiding elder of the Washington District.

The present pastor, Dr. Hugh Johnston, is in the succession of talented and scholarly men. He is a man of large learning, great tact, and inspiring personality. A lineal descendant of Tetsel, Luther's good, his parentage is of New Jersey, but his

earlier years were spent in Canada. A struggle for an education, known only to his intimate friends and entirely unaided, has stamped his after life with power. Graduated from Victoria University, the oldest operating university in Canada, he won her highest honors in both arts and divinity, was the recipient of the Doctor's degree in 1889, and has served his Alma Mater for many years on her senate. Dr. Johnston had proved himself larger than any charge given him, and came from the pastorate of such churches in Hamilton, Montreal and Toronto as Centenary, Great St. James, Carleton St., Queen St., Trinity and Metropolitan, to the Metropolitan Church, Washington, at the unanimous request of the board and the added urgency of Bishop Newman. In his busy pastoral life he has given several works to the public, one of them a racy description of travel in the East, and his letters on the occasions of his visits abroad are eagerly sought after. A warm-hearted, genial gentleman, whose Christianity shines in his life, he is beloved by his people and held in honor by his ministerial friends.

Any account of the Metropolitan would be incomplete without mention of the great work of the Epworth League. Under the presidency of Mr. E. S. LaFetra, M. A., it has become an associate pastor of the church. Another interesting feature of the church work is the Strangers' Class, in which the visitors — and there is always a goodly number — who are away from their own classes meet on Sunday morning after the service. Mr. Tallmadge is the right man in the right place here. His welcome is warm, and the stranger is placed at perfect ease. Mr. Tallmadge relates with some appreciation of the humor of the situation the visit of four heathen to this Methodist class-meeting. These were Hindus and Buddhists, and they spoke freely of their faith, claiming the last six commandments as part of their creed.

This national church is well equipped for its work in the national capital, amply sustains the justifiable pride in which the connection holds it, and upholds in the eye of the nation the dignity of the denomination which it represents. A service in this church is always enjoyable — the surroundings are pleasant, flowers from the White House decorate the altar, the singing and congregational part of the service are hearty, and the people are warm-hearted and kindly-disposed to the stranger.

ENGLISH LETTER.

"Notes."

As was anticipated in your article, "Are Methodists Degenerate?" an official reply has been given to the criticisms passed on modern Methodists by the rector of Beccanhamwell in the columns of the *Contemporary Review*. The reply is from no less a source than the president himself, who wished to know, as your article demanded, where the capable men are to be found who have left the Methodist Church for other communions for reasons associated with the pocket. For his part, he said, he was ignorant of their names, and the critic ought to have furnished a list. But even were it provable that brilliant men had forsaken Methodism for mammonism, Methodism had no reason to be ashamed. One of the college of apostles left his Master for a very similar reason. The president recalls, too, the description of young Methodist ministers as "the most dapper of divines." When he remembered the fifty or sixty young men he saw ordained at Conference, their simplicity, their sincerity, the absence of affectation in them, he considered the rector's characterization of them as nothing more than vulgar and flippant criticism. It was a poor thing at best, said Mr. Watkinson, for one church to go out of its way to make faces at another. So far as Methodists are concerned, he claimed that they are ready to exult in any great preacher in the Church of England, as well as in its thousands of true teachers of modest station and influence. Why will critics not let Methodists alone? Do they think the Master is going to shut himself up in the Establishment? The stars, do they not shine upon the whole planet? Has not God given them to be a possession of the whole earth? You cannot shut the stars up to a little privileged space of the firmament; they are scattered all over, and they shine upon the nations independent of their little scientific frontiers.

This reply by the president was delivered in connection with the opening of the new Victoria Hall at Advocate, Manchester, which has been built at a cost of more than £5,000 to afford greater facilities for the mission work carried on with such great success under the direction of Rev. S. F. Collier. The pity is that, addressed as it was to an audience chiefly Methodist, the reply will not reach readers of the *Standard*, too, a London daily concerned with supporting the interests of moderate Toryism, has made an onslaught upon Methodism. The *Standard* argued that the leakage complained of in Methodism is a synonym for de-

cay, and further that Wesley's mission being to correct abuses in the Established Church, those grievances being remedied, his followers might now retire gracefully from the scene. The president in this case also took up the cudgels, taking advantage of the occasion of the reopening of Bristol Road Church, Birmingham. Mr. Watkinson had an easy task in showing by statistics that, despite leakages, the course of Methodism in England is one of triumphant progress. With a touch of his old sly humor the president advised the writer in the *Standard* to read a recently published book on the danger of burying people before they are dead. He denied, too, that all abuses in the Established Church have been corrected — a hard position to defend while sacerdotalism holds its present sway. Nor would Mr. Watkinson admit that Wesley's mission was to reform the church. To speak accurately, Wesley had very little to say about Establishment abuses, his work being not critical but positive, that of seeking to save mankind.

From the newspapers it would appear that Mr. Hall Caine's novel, "The Christian," is enjoying the advantage of a sale even greater in America than in England. The success of the book — for as a publishing venture it must be conceded to be one — is due, I fancy, to one or two conditions quite separable from the story as a work of art. "I have captured the newspapers," one of the characters says in the course of the story. The sentence might have been uttered quite appropriately by the author, for his book was launched upon a sedulously prepared public. Guileless looking paragraphs had got most newspaper readers accustomed to the feeling that "The Christian" was going to be a big show. Interviews, of which Mr. Hall Caine was the real or reputed father, cropped up here, there and everywhere in the most surprising fashion. The consequence was the public was agog for the "The Christian," open-mouthed and expectant, and although Mr. Caine's method of advertisement displeased the critics, he cared little for that, writing, as he does, not for the critic nor indeed for any one with a sense of literary form, but for the man and woman in the street. He has, without doubt, made a hit, and the reasons are not difficult to assign. "The Christian" was published in the dead season, when newspapers seize voraciously on likely topics even when they are not of extraordinary interest. This in itself gained for the book extended reviews, and this again, whether the reviews be friendly or hostile, always means that it comes prominently before the public eye. Another circumstance in the book's favor is that it is concerned with religion, one of the two things in which the human race is universally and eternally interested. That, however, if it be a virtue, is an internal one, and credit must be awarded Mr. Caine for his astuteness in paying so much heed to religion and the stage, even as to Mr. Du Maurier for his presentation of hypnotism and the Latin Quarter. From a perusal of "The Christian" it is pretty certain that Mr. Caine does not know much of London life beyond those phases of it with which the story is concerned. Indeed, within those limits he makes occasional egregious blunders that label him as a writer who has set himself to master certain departments of life in the spirit of the barrier bent on conquering given groups of facts and just failing to do so. There is about his treatment of his subject a suggestion of epic grandeur, but time and again this is dispelled by passages of vulgar sensationalism that might have been aimed at the Adelphi gods. Still, the firm fact remains that Mr. Caine has captured the public, at least a public — the same public, probably, that revels in Marie Corelli and "The Sign of the Cross." Everywhere "The Christian" is being used as a peg to hang a sermon on. This tendency of the modern pulpit to utilize the modern novel was no doubt also kept in mind by the author when he chose his subject and his mode of treatment.

By the time you receive this, Sister Lily, who has been visiting you, will have come and gone. She will, doubtless, have attracted many to hear her; indeed, your papers have already informed us on this side how she was interviewed on her arrival by New York reporters, who, vampire-like, drained her of the essence of her mission and work. Sister Lily, apart from her personality and ability, is interesting because she stands for the work of the Methodist Church in England on the social side. This is comparatively a new development, rendered necessary by the appalling growth of large cities. The pastor, be he never so active, cannot minister to the diseased minds and souls of hundreds who, coming for a brief space under the influence of the church, will pass away out of all ken unless they are persistently followed up by sympathetic souls trained for the work. Still less can the pastor attend to their diseased bodies. Here comes the opportunity of the deaconess, the sister — for their work is substantially the same, the chief difference being that the Deaconess Institute has the official countenance of Conference, while the Sisterhoods are free-lance institutions attached to missions.

It is not easy to describe the work of a deaconess. Like the frontier journalist, wont to report on the crops, write the leader, take a turn at case, and distribute the sheet when printed, the deaconess compasses a variety of tasks. In the morning she will, perchance, visit a sick man, grumpy and ungrateful, recovering, it may be, from the results of a debauch. It is here to speak comfortable words to him, to dress his wounds if he have any, and to pave

the way for a reconciliation with his wife. Is she too cold and over-careful of herself? She is then in danger of being called heartless and sent about her business as too fine a lady for "such as we." Is she generous, merry-hearted, fond of gibe? Then she must look out or her freedom will set her at naught the "old woman" in whom still smolders the hidden fire of jealousy. Perchance it is a widow she visits in the afternoon accustomed to earn her scanty crusts as charwoman. Then it is as often as not a case of going down on her knees — not to pray, at least not just now, but to scrub the room out. Or, it may be, a weak mother needs fresh air. Then our deaconess becomes nurse-maid to the infant, and the ailing mother has a day in the country or a ride on a tram. To paper a room, nurse a fever-case (a Wesley deaconess is at Maldstone doing her share in the epidemic), make it up between lovers, conduct a service, fire a prayer-meeting, expound the Scriptures, advise in family crises — these are the items that make up a deaconess' work. A bit of a judge, a bit of a lawyer, a skilled nurse, a preacher, and above all a lover of her kind — all this must a deaconess be; and it is not easy to find such a combination. The difficulty is realized by Dr. Stephenson, who is rigorous in his examination of candidates as to their fitness, their tact, their education, their devotion. It is a good work and a necessary, but it is not one to be taken lightly up.

There are three training-places for deaconesses — one at Bonner Road, London, which is also the headquarters of the Children's Home; one at Newburn House, Norwich; and a third at Calvert House, Leicester. At these centres probationers are put on their trial, being duly appointed to the discipline — one hardly knows if this is the word — if at the end of two years they give promise of doing good work and are still in the mind to pursue it. There is no pledge of the nature of a vow, but it is tacitly understood that the work is undertaken in all seriousness for a considerable term, and, as a general rule, the two probationary years suffice to sift those whose hearts are really fixed from those apt to regard "being a deaconess" as a pleasant way of propitiating a call to duty. There is downright hard work involved, which only the devoted can carry with a cheerful heart. A certain number of deaconesses are always retained at the training centres; these, as they become proficient, being drafted into the circuits. done their work ndm

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the estimate of the church that demands for their services are considerably in excess of the supply.

A filip to foreign missionary work has been given by Rev. W. T. A. Barber, M. A., the newly appointed member of the secretariat. He conceived the idea of holding in London a monster meeting of juvenile foreign missionary workers. The gathering was held in Queen's Hall, the largest of our London halls, and in every way justified the idea of the promoter. Five hundred children occupied the platform, clothed to represent various nations. The cosmopolitanism of the occasion will be appreciated when it is said that there were Chinese, squat Esquimaux, Fijian, and terrible Red Indians. The galleries were filled by adults, while the floor of the hall contained an excited crowd of young people, eager supporters, for the most part, of the "Blake" system of collecting. Mr. Barber, himself a returned missionary from China, Dr. Wenyon, also formerly a missionary to that ancient civilization, Rev. G. W. Oliver, a veteran from India, and Rev. F. W. Macdonald, chief missionary secretary, formed an inspiring list of speakers. So successful was the meeting that the idea will be repeated in the provinces.

"Citizen Sunday" is one of the latest developments of the arrangement by which on a given Sunday pulpit discourses are delivered with the object of furthering social causes. The idea of "Citizen Sunday" is to arouse Christian feeling with regard to questions affecting city government. That is an object which the result of your municipal elections in New York shows to be as necessary of pursuit in a democracy as under a limited monarchy. Still, if you have your Tammany, we have had our Metropolitan Board of Works in London, which was as corrupt a body as need be. It is displaced now by the London County Council, which has its detractors, but which, on the whole, has magnificently justified its existence. The difficulty with Londoners is that although every day must impress upon them that they are citizens of no mean city, the very consciousness that they are but units in what is really a little nation of some five millions, puts them out of heart with taking any active part in municipal affairs. It is difficult even to get anything like a respectable proportion to record their votes. We believe, however, that we are improving, thanks in part to the London Reform Union, and in part to the institution of Citizen Sunday which has just passed. Rev. Mark Guy Pearse delivered in St. James' Hall an interesting address on London past and present, and did his best—which is a very good best—to arouse the torpid. But I fear that Wesleyan Methodists are less mindful than they should be of their social responsibilities and do not recognize as they ought the intimate connection between drains and Christianity, between Christianity and an efficient system of public education. The London School Board election is close upon us, and this will afford them at any rate an opportunity of showing how far they are able to echo the saying of the Roman citizen by themselves acting up to the motto: "Civis Londinensis sum."

The death of the father of Rev. Price Hughes robs Welsh Methodism of a strong man. Mr. Hughes was one of those who emphatically did not need arousing on social questions, and it may be that from him the son has derived his enthusiasm in the same direction. At any rate, Mr. Hughes, who was a doctor, had been the occupier, at one time or another, of almost every honorary public office in the small and ancient borough of Carmarthen, and has left behind him, not only the flavor of a saintly character, but the example of a conscientious publicist.

By a sad coincidence Mr. Price Hughes' lieutenant on the Methodist Times, Mr. W. R. Crook, lost his father only a week or so earlier. Dr. Crook was a Methodist preacher in Ireland, a man of parts and scholarly attainments, widely

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.—He Gives Expression to His Thanks.

Elder Joel H. Austin is well known as a preacher, and he is also a registered attorney before every claim department of the Government, and has been more or less engaged in the prosecution of pension claims. He speaks as follows:

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. I had no faith in a permanent cure, but up to this time since taking Hood's Sarsaparilla there has been no return of the disease, and I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

cure all Liver Ills and Sick Headache. 25c.
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respected, warmly loved. He was a member of the Legal Hundred.

There is talk of the raising of a special fund by way of celebrating the end of the century. Mr. R. W. Perks, M. P., thinks a million of money ought to be possible for the forwarding of Methodist objects. It is twenty-five years since the Thanksgiving Fund was set on foot. That resulted in a quarter of a million.

London, England.

The Conferences.

Vermont Conference.

St. Johnsbury District.

Derby.—Prof. H. P. Van Liew recently gave a lecture here on the "Summs of New York," delivering the same, also, at Newport, Barton Landing, and elsewhere. The pastors where this lecture was given were most enthusiastic in its praise, and say that no words of appreciation can be too great. Prof. Van Liew also has a lecture on the "Footprints of Christ" which he gives with great effect on Sunday evenings. He is a Methodist, a former member of Calvary Methodist Church, New York City, and has strong testimonials from Dr. J. R. Day and others. The materials for his lecture on "Summs" were gathered by the Professor while at work under the auspices of the Florence Mission.

Newport.—Pastor Johnson recently gave a sermon before the local lodge of Masons. The local paper gave a full abstract of the sermon, and also a fine out of the preacher. All departments of work are going well at this place, and the newly-appointed custom house officials are proving a great help to the church in its work.

Boltonville.—This place and Newbury Centre are served by Rev. Geo. C. McDougall, who is popular with the people and is greeted with good audiences. He has published a list of Sunday evening topics which are attractive, and which result in increasing congregations. He is planning for a vigorous revival campaign in the near future.

East Burke.—Rev. A. G. Austin has been assisted in a series of revival meetings by Evangelist George Smith, pastor at Victory. No tidings have come, as yet, of the results.

St. Johnsbury.—The Epworth League treated the congregation and general public to an interesting evening in an address on travel in Europe by Editor Arthur F. Stone, who held the close attention of a large audience for over an hour.

Walden.—By the settlement of an estate, according to the terms of a will, this place and South Walden each received the sum of \$600, the same to be funded and the interest only used for current expenses. As a result of the revival meetings, at which Pastor Paroungian was assisted by the Christian Crusaders, the church in general has been toned up, some have been converted, and much good has been done in many ways. Mr. Paroungian and his talented wife are alive to all their opportunities in this large field.

Franklin.—Repairs are being made on the church edifice—to how great an extent no information has been vouchsafed. Years seem to sit very lightly upon Pastor Granger, and his vigor would be the delight of many a younger man.

Barton Landing.—On Tuesday, Nov. 9, the church at this place was reopened, after extensive repairs. The audience-room has been remodeled, being now somewhat smaller than before. But there is a large ladies' parlor in the rear which can be opened into the audience-room by means of folding doors, thus increasing the seating capacity on important occasions. The two sets of curved stairs from the basement have been taken out and replaced by one broad, central flight. A small room has been finished off back of the pulpit for a library, and is connected with the basement by a flight of stairs, thus giving two outlets to the audience-room and a special entrance to the pulpit for the pastor. The exterior of the church has received a new coat of paint, the walls and ceiling of the interior have been kalsomined, a new carpet put down, running water has been introduced, and various other improvements made. The interior of the church is now a model of taste and elegance, and the whole structure is a credit to the denomination and a great fulcrum for the cause. Great praise is due to Dr. Rowland for his persistent and well-directed labors in raising the money and assisting in its expenditure, and also to the people for their self-denying contributions for the project. The services of dedication were held Nov. 9, under the able direction of Presiding Elder Hamilton. A platform meeting was held at 2 o'clock in the afternoon, at which the Scriptures were read by Rev. Sylvester Donaldson, prayer was offered by Rev. F. N. Granger, and ten-minute addresses were delivered by Revs. C. W. Kelley, D. L. Evans, O. E. Newton, W. E. Douglass, G. C. McDonald, I. P. Chase, C. G. Grace, S. C. Johnson, and Alexander. The reopening service proper was held at 7 P. M. The sermon was preached by Rev. Thomas Tyrie, of St. Johnsbury, and was an address of great beauty and power. His theme was admirably adapted to the occasion, was handled with rare skill, and was a fitting close to the exercises of the day. He won the hearts of the people, and his services will long be remembered. A very hopeful future now awaits the Methodists of this community. The members work together in harmony and fellowship with each other and their pastor, and greatly enlarged prosperity is now confidently anticipated. A number have been received into the church since Conference, and the work is being vigorously pushed along all lines.

RETLAW.

St. Albans District.

St. Albans.—The Vermont Bible Society held its eighty-fifth annual meeting with this people, Oct. 26. Rev. E. M. Smith, D. D., principal of Montpelier Seminary, was re-elected president, and Rev. J. O. Sherburne, of Williamstown, recording secretary. Dr. Smith delivered the annual address. His theme was, "Recent Biblical Criticism," in which, it is said, "he took not a radically conservative, but rather an advanced stand." A fair was recently held by the young ladies of the church, and was a financial success. A new department, in the Sunday-school has been opened—a kindergarten room for the little folks having been fitted up and furnished. This is altogether separate from the primary department. The superintendent, James Chynoweth, is a true man and "always up to some cute thing in

behalf of the Sunday-school." Dr. Nutter publishes a neat little program in the interest of the Sunday evening services. A fine cut of the church edifice adorns the front page. He has just closed a series of sermons, or addresses, upon Christ and His attitude toward the poor, the rich, the saint, the sinner, and the common people. The work there is constantly advancing and the pastorate of Dr. Nutter has been very successful.

Franklin.—Rev. H. W. Worthen, M. D., the pastor, with his wife, had a two weeks' vacation in October. On Tuesday, Nov. 9, Dr. Worthen lectured in the church on "Tent Life in Palestine."

Highgate.—The other Tuesday evening the ladies gave a chicken-pie supper, from which \$21 was received. Rev. A. B. Blake, the pastor, faces futurity with hopefulness.

Sheldon.—Rev. R. J. Chrystie, the pastor, is still holding protracted meetings and much interest has been awakened. Rev. I. T. Johnson, the evangelist, has rendered him valuable assistance. At North Fairfield nearly sixty per-

sons have been joyfully converted. The church is greatly blessed and the community stirred.

Preachers' Meeting.—The district preachers' meeting was held at Essex Centre, Nov. 29 and 30. The program was a good one.

West Enosburgh.—Church work here is going well in spite of the constant exodus. There is a marked improvement in the spiritual life of the people. The attendance at all the services is on the increase. The pastor, Rev. R. M. French, is greatly encouraged and faces the future with hope. A very enjoyable evening was spent recently. The Epworth League gave a "Tie and Bonnet" social which was a success both socially and financially.

Milton.—One of the most pleasant and helpful events in the history of this people occurred on Saturday, Nov. 13. The pastor, Rev. G. L. Story, sent letters to each member of the society inviting them to be present at a "roll call" on the above date. In response to this invitation fifty of the members met at the church (sickness, old age and bad roads preventing many others) and enjoyed a most profitable, day. As

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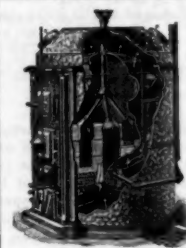
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Our offer explained more fully in ZION'S HERALD, Nov. 18 and 25.

From the Epworth Herald (Chicago): We have examined the soaps and premiums as described above, and know they will give satisfaction. We know the Company, have personally visited their establishment in Buffalo, have purchased and used the soaps, and gladly say everything is as represented.

The Watchman (Boston) says: We have examined the soaps and premiums offered by the Larkin Co. They are all they say. A man or woman is hard to please who is not satisfied with such a return for their money.



the roll was called there was had in the varied experiences given a real old-fashioned love-feast. Rev. W. C. Robinson, one of the veterans of the Conference, read the opening verses of the first chapter of Ephesians and offered a remarkably touching and appropriate prayer. By invitation, Rev. W. H. Hyde, of St. Albans Bay, an old pastor, was present and made pertinent and vigorous remarks upon the "Work of Methodism in Rural Communities." The pastor touched upon "Relations of the Members to the Financial, Benevolent and Spiritual Work of the Church." The ladies prepared a sumptuous dinner, and it was declared by all that no more profitable day had been spent upon this charge. Mr. Hyde preached excellent sermons on Sunday at both appointments.

Fairfax.—Rev. A. B. Blake and wife, of Highgate, formerly stationed here, recently visited this place and the people gave them a warm reception at the home of one of the members. A large number gathered and a very social time was enjoyed. A fine literary and musical program, and refreshments, added to the pleasure of the occasion.

North Georgia.—A donation was given the pastor, Rev. O. D. Clapp, recently.

Morrisville.—Rev. G. I. Lowe, of Johnson, held the third quarterly meeting here. He preached a most excellent sermon. The people were much pleased. There was one baptism. The evangelistic meetings, still in progress, have been fairly well attended. CREAMER.

Maine Conference.

Lewiston District.

West Durham and North Pownal.—The auditorium of our church at North Pownal has been renovated at an expense of about \$50. The pastor, assisted by his sister, Mrs. Howe, of Hallowell, has conducted series of meetings at Bowtie Hill school-house, with good results. Audiences are good and the outlook hopeful.

North Norway.—Rev. A. K. Bryant supplies the pulpit here the first Sunday in each month.

Bridgton.—Extra meetings are in progress, with good interest and some fruit. The presiding elder assisted in seven services the first week. An evangelist may be employed later. Indications point to a good winter in church work. A home department of the Sunday-school, with thirty-two members, has been organized. The church edifice has been re-shingled at an expense of \$100.

South Waterford and Sweden.—Rev. G. W. Barber has his home at Bridgton, but is preacher in charge at these places. Services have been held every Sunday in each church, with a fair attendance at the former place and a much better at the latter. Rev. Wm. Barber has been visiting friends in New Hampshire, and is somewhat improved in health.

Napies.—In addition to his work at the village, Rev. H. A. Pearce, the pastor, preaches every Sunday afternoon at Kimball's Corner. A Sunday-school with average attendance of forty has been held here during the summer and autumn. Extra meetings are contemplated.

Auburn.—Sunday, Nov. 14, was a notable day in the history of this church. Several weeks ago there were distributed to the members of the church and congregation five hundred new pennies from the mint at Philadelphia, with a request that every person to whom a penny was given would regard it as a "talent," to be increased by use to a dollar or more for the service of God's house. As a result of their united and earnest efforts the members and friends of the church laid upon God's altar in a single day a special gift of \$1,000 in sums ranging from ten cents to \$150. In the evening the chorus choir led the congregation in a grand praise-service, which filled floor and gallery of the auditorium.

Mr. Ladd Davis, one of the oldest members of the church, died on Nov. 8. Funeral services were held at his residence the Wednesday morning following.

Bath, Wesley Church.—The Woman's Foreign Missionary Society of Lewiston District

held an interesting convention with this church, Oct. 27. Every preacher and essayist upon the program was present and prepared. The speaker of the evening was Mrs. Robert Hoskins, of India. The ladies of the local society entertained delegates with generous hospitality. The Ladies' Aid Society gave a pleasant social, Nov. 10, at the residence of the pastor, Rev. J. S. Crosby. The attendance was the largest in many years. Mr. Crosby and family have already made many friends in the parish and in the Maine Conference. An increased interest is manifested throughout the entire parish, and the services of the church are well sustained.

Buckfield.—The pastor, Rev. R. A. Rieh, has bestowed much faithful toil upon this field. The members are few and scattered, hence there have fallen to Mr. Rieh many tasks which in a larger, stronger church had fallen to others. The parsonage, a recent gift of Sister Eliza A. Mitchell, has been put in thorough repair, ready for occupancy by the pastor when the lease of the present occupant expires.

Gorham, N. H.—The average attendance upon Sunday-school during the past quarter has not been quite as good as usual on account of the demoralizing influence of the Grand Trunk R. R. Sunday excursions. The walls of the vestry have been caulked and the roof shingled. Repairs have been made in the auditorium, and sixty new song books have been purchased.

Berlin, N. H.—This charge reports 12 new converts and a good revival interest manifested.

Lewiston, Hammond St.—A steady revival interest is manifest here. Hardly a week passes without one or more conversions. Nine have professed conversion in the last three weeks. A class of fifteen or twenty was received upon probation, Nov. 21. The pastor, Rev. H. C. Wilson, on Dec. 1, will discontinue his work as secretary of the Auburn Young Men's Christian Association, at which date the members of the Association will tender him a farewell reception. Twelve years of experience in the secretarialship have made Mr. Wilson strong for the work of pulpit and parish.

North Conway and Bartlett, N. H.—Summer guests have flitted, leaving wider opportunity for earnest work in church and parish. The pulpit has been supplied every Sunday during the last eighteen months, either by the pastor himself, or, in vacation time, by a suitable substitute. The pastor, Rev. C. E. Jones, in a recent letter reports a most encouraging financial condition, the preacher's salary and presiding elder's claim having been met in full to date, and \$150 having been raised and applied to meet an old deficit for ministerial support. The week-night services show increased attendance and sustained interest, and the Sunday evening meetings, under the direction of the Epworth League, are largely attended and highly interesting. Five have been received into full church membership, and 5 recent converts remain upon probation—the first accession for five years. "Congregations," the pastor adds, "are large; everything looks encouraging; surely we can thank God and take courage." JUNIOR.

Augusta District.

Strong.—A gracious revival has recently come to this church and people through the evangelistic labors of Rev. J. M. Bufum and wife. Their work commenced Oct. 24, and closed Sunday, November 21, being strongly fortified by the faithful and efficient services of the pastor, Rev. T. N. Kewley, and wife. Rev. M. B. Mills of the Congregational Church has also been "zealous of good works," and his cordial and Christian co-operation has been greatly appreciated by the whole Methodist church. Meetings have been held every evening, and nearly every afternoon during the last four weeks, with four or five services besides the Sunday-school each Sabbath. The plain gospel truths that have flowed thick and fast from the heart and tongue of Mr. Bufum in clear-cut sentences have borne abundant fruit in many conversions. About twenty adults, mainly strong men and women, besides many of the children who have been led into the light in the children's meetings, have found peace in believing. The people have expressed their appreciation of the efficient evangelist and wife by a substantial contribution of \$50. A. S. L.

New England Conference.

South District.

Stanton Avenue, Dorchester.—This church (Rev. J. F. Kennedy, pastor), pastored and rededicated on Sunday, Nov. 25, Bishop Cranston preaching the sermon in the morning. The dedicatory services continue through the week, a full account of which will appear in the next issue. Very tasteful programs were prepared for the occasion, the cover being designed by Bert Poole.

South Boston, Otis Point.—This church, after worshipping for four months with the 4th St. Baptist Church, will next Sunday, for the first time, hold services in the lower part of the new church, for the building is practically such. Dedicatory services will be held the second week in January. Among the speakers will be Rev. Drs. S. Parkes Cadman, of the Metropolitan Temple, New York, J. W. Hamilton, S. F. Upton, and L. T. Townsend. A full program will be issued later.

An invitation has been extended to the Boston Preachers' Meeting to hold its session with this church on Monday, Jan. 18; dinner to be provided by the Ladies' Aid Society, Dr. Cadman to speak in the afternoon, and the four presiding elders in the evening. Rev. W. A. Thurston, pastor.

Worcester, Grace Church.—All hearts are saddened at the death of Edwin W. Cutting, only son of Mr. and Mrs. Warren C. Cutting. He was a young man of most excellent promise, a graduate of our high school, and, at the time of his decease, Nov. 14, a senior in Harvard. The future seemed to promise so much for him and his, but a severe attack of typhoid fever removed him from our midst. He was only twenty-three years old, a member in full of Grace Church, and one upon whom the utmost reliance could be placed for any duty or service. His funeral, attended by his pastor, Rev. W. J. Thompson, drew a large gathering of those who knew and loved him. To the bereaved parents I should like to express the sympathy of a wide circle of friends.

On Tuesday last, the ladies served dinner and supper to a very large number of guests, making of the day one of the most successful in their history.

His many friends were surprised, and at the

(Continued on Page 13.)

"Call a Spade a Spade."

Some People Too Modest to Confide in their Physician -- A Woman Cured of a Serious Disease by a Certain Method, the Only Drawback of which was, "Made Her Too Fat."

From the Evening News, Detroit, Mich.

The doctor came in haste and found his patient in great agony from a splitting headache. It was his fifth call on the same patient, and each time to treat the same trouble. With a suspicion that his diagnosis was incorrect and that he was treating a symptom and not the disease, he said to her: "Madame, it is useless for me to visit you again. You are keeping from me facts and symptoms which it is necessary I should know. The patient finally acknowledged that, through a false modesty, she had not told him all. Then she told how she had suffered from female weakness but had kept it from him—too modest to speak. The old doctor was disgusted at such prudishness, but when he knew the facts, cured her easily and quickly.

The following case differs from the above, only in the fact that the patient is not afraid to speak, and to "call a spade a spade."

"Words fail to describe the suffering I endured before I used Dr. Williams' Pink Pills for Pale People," said Mrs. Alexander B. Clark, of 417 Michigan Avenue, Detroit, Mich. "For five years I have suffered from ovarian troubles, and was confined to my room for months at a time. I have undergone two operations for this trouble at the hospital, and seemed to grow worse instead of better. I had the best doctors and the best nursing, but for nearly five years I was not free for one single day from the most fearful headaches and intense twinging pains in my neck and shoulders.

"You would scarcely believe, to look at me now, that for about three days every week for nearly six years, I had to stay in bed. Those headaches would come on me every week regularly. First I would notice black spots before my eyes, and then I would go blind, and send for the doctor.

"At first they would treat me for indigestion and dyspepsia, then finally acknowledged that something else caused the trouble. During these spells I was so nervous that I could not bear to

have my husband walk across the floor, and as the doctors said there was no medicine that would reach my trouble, I consented to the operations, which left me worse off than I was before.

In January of this year there was an article in the *Evening News* about the drugists that sold Dr. Williams' Pink Pills in Detroit. I told my husband I was going to try them and he said, 'try anything.'

"The next morning I went into Murphy Brothers' drug store and bought a box of Dr. Williams' Pink Pills. Mr. Murphy said he had a big sale for the pills and personally knew many people who had been helped by them. I took the pills as directed, but was not helped a bit, and I told Mr. Murphy so, but he suggested that I give them a better trial. Before I had finished the second box I began to feel better and went down and bought a dozen boxes. When I had taken six boxes my headaches were gone, but I continued using the pills until I had taken the twelve boxes.

"Just think what I have suffered by operations and vile medicines, when a simple remedy cured me.

"There is only one thing against Dr. Williams' Pink Pills for Pale People," continued Mrs. Clark, "they made me fat. Since I commenced taking them, in January, I have gained twenty-six pounds. I remember the many times when my friends came to see me, when I was so thin and weak, that they expected to hear that I was dead the next week. Today I am perfectly well, and never felt better in my life, and it is all due to Dr. Williams' Pink Pills for Pale People."

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in Dr. Williams' Pink Pills for Pale People. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Co., Schenectady, N. Y., for 50 cents a box, or six boxes for \$2.50.

AT LAST!

A CURE FOR CONSUMPTION AND LUNG TROUBLES THAT CURES.

Remarkable Discovery of an American Chemist. ITS GREAT VALUE TO HUMANITY.

How Every Reader of This Paper May Obtain the Free Scientific System of Treatment.

The wide, unexplored field of modern chemistry is daily astounding the world with new wonders. Professor and layman vie with each other in their commendable efforts to lessen the ills of humanity. Yesterday it was Pasteur and Koch, and today it is Slocum, with a new discovery which has been the result of years of careful study and research.

Foremost among the world's greatest chemists stands T. A. Slocum, of New York City. His researches and experiments, patiently carried on for years, have finally culminated in results which will prove as beneficial to humanity as the discoveries of any chemist, ancient or modern. His efforts, which for years had been directed toward the discovery of a positive cure for consumption, were finally successful, and already his "new scientific system of treatment" has, by its timely use, permanently cured thousands of apparently hopeless cases, and it seems a necessary and humane duty to bring such facts to the attention of all invalids, that they may be benefited.

The medical profession throughout America and Europe are about unanimous in the opinion that nearly all physical ailments naturally tend to the generation of consumption. The afflicted die in the short, cold days of winter much faster than in the long, hot days of summer.

The Doctor has proved the dreaded disease to be curable beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of letters of heartfelt gratitude from those benefited and cured in all parts of the world.

No one having, or threatened with, any disease, should hesitate a day. Facts prove that the Doctor has discovered a reliable cure for Consumption (Pulmonary Tuberculosis) and all bronchial, throat, lung and chest troubles, stubborn coughs, catarrhal affections, scrofula, general decline and weakness, loss of flesh, and all conditions of wasting away, and, to make its wonderful merits known, he will send three free bottles (all different) of his New Discoveries, with full instructions, to any reader of *Zion's Herald* who will write for them.

Simply write to T. A. Slocum, M. C., 98 Pine St., New York, giving full address.

There is no charge for medical correspondence—advice, strictly confidential.

Knowing, as we do, of the undoubted efficacy of the Slocum System of Medicine every sufferer should take advantage of this most liberal proposition.

A system of medical treatment that will cure lung troubles and consumption is certainly good for — and will cure — almost any disease that humanity is heir to.

Please tell the Doctor you saw his generous offer in *ZION'S HERALD*.

DR. WARREN'S

Wild Cherry

— AND —

Sarsaparilla TROCHES

For Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Bronchial Catarrh, Croup, Consumption, Whooping-Cough, Canker, Asthma, and all Throat and Bronchial Affections.

Instantaneous Relief in all Diseases Affecting the Mucous Membrane.

Dr. Warren's Wild Cherry and Sarsaparilla Troches are used by nearly every clergyman in New England, and we have testimonials from over six hundred of them, all commending them in the strongest terms. The following are samples:—

"They give relief at once, and are far beyond anything I have ever used for hoarseness and throat troubles. I had suffered with a severe hoarseness for weeks, so that it was with difficulty I could preach, and had to give up singing. The first Troche I used enabled me to sing ten minutes to sing high or low with perfect ease.— Rev. D. Ayer, M. D., Burnham, Me.

I Cannot Keep House Without Them. Dare Not Risk the Sabbath Without Them.

American Medicine Co.: Finding that I was out of Troches on Saturday last, and not daring to risk the Sabbath without them, I went to the apothecaries and bought a box. The use of a few of them gave me just about as complete a command of my voice as I ever had. My present conviction is that I cannot keep house without them. My wife finds them very serviceable whenever any affection of the throat gives her trouble, and I have had ample opportunity to recommend them to others. Please send me another half-dozen packages.— Truly yours, Rev. R. H. Howard.

Case of Catarrh, on Which More Than \$1,000 Had Been Spent, Cured by 15 Boxes of Dr. Warren's Wild Cherry and Sarsaparilla Troches.

Warren's Wild Cherry and Sarsaparilla Troches are not only the very best article in the market for Coughs, Colds, and affections of the throat and lungs, but are an effective cure for Catarrh. We know of a case where over one thousand dollars had been spent without relief, which was entirely cured by the use of fifteen boxes of these Troches.— Joseph Fleming, Druggist, Pittsburg, Pa.

Never Failed! helped Me to Sleep.

I have used Dr. Warren's Wild Cherry and Sarsaparilla Troches for some time, and with very great satisfaction. They have never failed of relieving an annoying cough, or sore throat, hoarseness, bronchial affections, etc., and have found that in every instance the relief which followed was immediate. In one case I cured an obstinate bronchial affection which had become chronic. I can heartily recommend them as superior to anything I ever used.—H. S. Farnham, M. D., presbyter in charge of M. E. Church, East Canaan, N. H.

Chronic Bronchial Affection Cured.

I received from you some time since a box of Dr. Warren's Wild Cherry and Sarsaparilla Troches; I have used them freely myself, and have also given them to others, for sore throats, hoarseness, bronchial affections, etc., and have found that in every instance the relief which followed was immediate. In one case I cured an obstinate bronchial affection which had become chronic. I can heartily recommend them as superior to anything I ever used.—H. S. Farnham, M. D., presbyter in charge of M. E. Church, East Canaan, N. H.

DR. WARREN'S WILD CHERRY AND SARSAPARILLA TROCHES are for sale by druggists generally. Box sent by mail on receipt of 25 cents by the proprietors. American Medicine Co., Manchester, N. H.

Stomach Trouble

Stomach trouble is the common name applied to a derangement of the system which is keenly felt but vaguely understood. It may mean inability to retain food or to digest it. It may mean nausea, pain after eating, fullness, inordinate craving for food, or entire lack of appetite. Whatever it means, there's trouble, and it's with the stomach. If you have stomach trouble, you will be interested in this letter from a man who had it and was cured by

Ayer's Sarsaparilla

"For nine years I suffered from stomach trouble. I tried the aid of the best doctors of Philadelphia and Pittsburgh, and spent large sums of money, all in vain. One day while waiting a train in Bellaire, O., I picked up a paper with a notice of Ayer's Sarsaparilla. I got one bottle to try it. It did me so much good that I purchased five more bottles. I took four of them and gained in flesh, my appetite improved, and now I can eat anything. My stomach is all right, thanks to the use of Ayer's Sarsaparilla."—CALVIN M. STEVENS, Uniontown, Pa.

The Family.

THE ANGEL OF PAIN.

"In all their affliction He was afflicted."—ISAIAH 53: 9.

Margaret J. Bidwell.

He sat beside me through the weary weeks;
I grew impatient, eager to complain.
He was not welcome in my happy home,
This shadow men call Pain.

He lingered still, with grave and patient grace,
As if to hear me say, "Thy will be done."
With childish petulance I turned aside,
Nor could my trust be won.

At last he went away. Once more my feet
Could tread, with haste, the busy walks of life.
I saw the struggle of the maimed and weak,
Helpless, amid the strife;

The little children in their sordid homes,
Robbed of their birthright by the greed for gold,
The sick, the aged, in their awful fight
With Poverty and Cold.

I saw, unmoved, Oppression, with her hand
Grasping the throat of Freedom in her might;
Wrong ride triumphant, dragging at her wheels
The forms of Truth and Right.

And then I knew that from my soul had gone
The sweetest joy a mortal heart may know—
The Christlike power to sympathize and share
In human grief and woe.

Up from my heart went forth the bitter cry:
"Father, forgive! teach me to do Thy will.
Take all I have, but let me share with Thee
The joy of loving, still."

An answer came, as in my lonely room,
One winter day, I watched the daylight wane.
And in the dark-robed angel at my side
I knew my old friend, Pain.

Dorchester, Mass.

Thoughts for the Thoughtful.

Our life is scarce the twinkling of a star
In God's eternal day. Obscure and dim
With mortal clouds, it yet may beam for Him,
And darkened here, shine fair to spheres afar.
I will be patient, lest my sorrow bar
His grace and blessing, and I fall supine;
In my own hands my want and weakness are,
My strength, O God, is Thine!

— Bayard Taylor.

For the burdens which God lays on us,
there will always be grace enough. The
burdens which we make for ourselves we
must carry alone. — A. W. Thorold, D. D.

It is not wise for a Peter to try to be a
John, but rather to be the best Peter possible;
and John to be the best John possible
rather than seek to be a Paul. — Mary
Lyon.

We are made for two worlds, like water-
beetles that swim on the brooks in quiet
places in summer. Dull creatures they
seem, and yet among the cleverest, for they
have two sets of eyes; one pair below
watches for prey; another pair above
guards against the foe or looks toward the
blue sky and the sunlight. So amid the
sordid cares of earthly life we look toward
better things. We seek, if we are true
followers of the Nazarene, first of all the
kingdom of God. — Rev. D. J. Burrell, D. D.

Strange, that we creatures of the petty ways,
Poor prisoners behind these fleshly bars,
Can sometimes think us thoughts with God
ablast.

Touching the fringes of the outer stars,
And stranger still that, having flown so high,
And stood unshaken in shining presences,
We can resume our smallness, nor imply
In men or gesture what that memory is.

— Richard E. Burton.

Our life-road leads along some dizzy and
perilous places. Satan often lures the track
with slippery temptations. In social life,
in business, in politics, in our secret heart
life, too, these slippery snares are encountered.
Then, as an Alpine climber puts
iron spikes into the stout shoes in which he
ascends an ice-covered peak, or crosses a
glacier, so must a Christian put under his
feet the shoes spiked with Jesus Christ's
commandments. A false step may land us
over the precipice with the broken bones
of a damaged character or ruined influ-
ence. Three things every Christian must
do who wants to have a safe, strong, steady
and useful life in this world of sins and
snares; he must seek constantly to know
Christ's will, he must follow Christ's di-
rections, and he must stay close by his
Master. As long as he walks uprightly,
he walks surely. I do not believe that in
any time of perplexity, or under any stress
of temptation, the Christian who sincerely
prays for guidance and then bravely obeys
the voice of conscience, ever goes astray.
When we put on the shoes of obedience
and ask to be upheld, then "as our days,
so shall our strength be." — Theodore L.
Cuyler, D. D.

There must be something sad and solemn
in partings. They remind us that there is
nothing in this world which we can call our
own; that all which God gives us is His, not
ours; lent, not given. . . . At the best,

we, like our fathers, are only dwellers in
tents. Here and there — by some sweet
well, under some spreading tree, on some
green spot — we linger for a time; but the
evening comes at last, the stars come out,
the encampment is broken up, and we must
move away. And very soon we shall have
made our last stay of all; the sky will flush
with the crimson of its last sunset; the last
long shadows of the twilight will lengthen
round us; the last farewell will be sighed
forth from weary lips. After that our tent
will be moved no longer; for then we hope
that it will be pitched, for the last time,
under the walls of the heavenly city, and
the sun shall go down on us no more. —
Canon Farrar.

...

Years ago on a summer afternoon, I
stood on a little harbor wall and saw two
vessels trying to make an entrance. They
were lying in a narrow channel, and since
there was not water enough to keep them
up, they were lying on their side. But far
out the tide began to turn, and one wave
after another passed under them, and
every wave in the channel made the water
deeper, and I saw in a little while that the
water was twelve feet deep in the harbor,
and the green, foaming waves rushed in
like a mill-race. I looked again toward
the narrow passage, and saw on one vessel
that they had taken advantage of the wind
at the right moment, and on that first ves-
sel they floated in on the full tide. Upon
the other vessel they were not on the alert,
though sailors do not often make that mis-
take, and when they tried to make the
harbor the tide had turned, and they could
not. The water grew shallower, they gave
up the attempt, and gradually the vessel
heeled over, and lay just as before on the
bank of sand. At nightfall I went down
again, and in the dark gloaming I saw the
forsaken vessel, and I prayed that I might
not miss the tide which God gives to our
souls, nor quench His Spirit within my
heart. — REV. JOHN WATSON (Ian Mac-
laren), in "Ideals of Strength."

THE BARBIZON SCHOOL OF PAINTERS.

III.

Jeannette M. Dougherty.

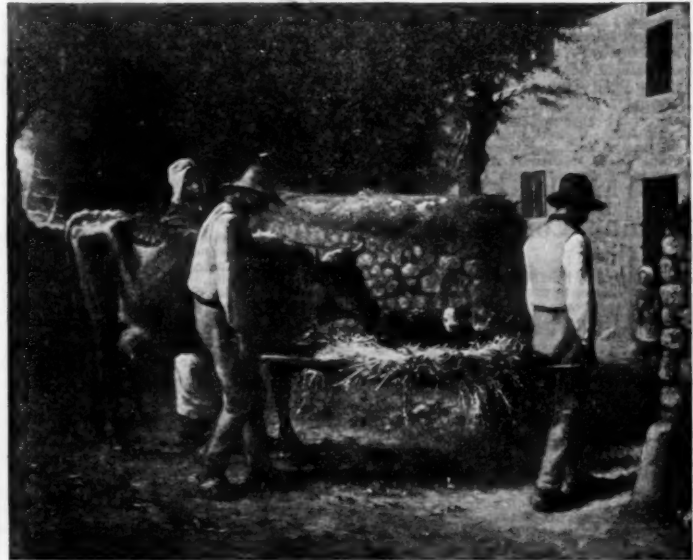
JEAN FRANCOIS MILLET is the best
known of this group of Barbizon
painters, and the forest of Fontainebleau is
forever consecrated by his martyrdom.
The intense interest centering in this mas-
ter's work, and the noble life he lived in art
for humanity, demand more than a brief
paragraph. If we are to have a man's bi-
ography, let it come from one who not only
has known and loved him, but who has also
had the vision to see the true value of the
man's work as it was poured into the
world's treasure-house of good. Such a
biographer had Millet in Alfred Sensier,
from whose book many of the following
facts are taken.

It is of interest to know that Millet's
grandmother, who was also his godmother,
named him Francois for her favorite saint,
St. Francis of Assisi. The grandmother
was a woman of strong character, of wise
counsel, and one whose life was exemplary
in piety, devotion and acts of benevolence.
She was peculiarly attached to Francois,
and all through life a deep tenderness ex-
isted between them. Millet's mother was
devoted to her children, but her time was
given to working in the field beside her
husband, as was customary among the
peasants. It was the grandmother who
kept house and had the care of the chil-
dren. Millet's father was more refined
than his circumstances. In appearance he
was tall and slender, with black curls clus-
tering about his head. Mention is also made
of his gentle eyes and beautiful hands. He
was highly honored in the village for his
pure and noble life. Another member of
the family with whom the child was a great
favorite was Charles Millet, a priest, who
spent his time between his work in the
field and his study, setting the example of
a useful and noble Christian life.

At twelve years of age Millet was an ex-
cellent student; even then he showed his
poetic turn of mind in his remarks and his
close observation of nature. To the curé
of Greville the child gave his confidence,
telling of his love for nature, his wonder at
the clouds and their movements, his
thoughts about the sky and the dangers of
the ocean, his reading of the Bible and Vir-
gil; and the old curé would say: "Ahi poor
child, you have a heart that will give you
trouble one of these days; you don't know
how much you will have to suffer." While
yet a child he had to take his place beside
his father in the rough field work of the
Gruchy peasants, where the steep hills and
narrow paths made agriculture hard and
even dangerous. And living gained by the
sea and on the coast was equally rough.
The books Millet could get hold of he de-
voured eagerly, especially reading again
and again Virgil and the Bible, and in early
manhood he was an eloquent translator of

these. His education, however, came more
from his own observation and meditation
of nature, men and events than from writ-
ten text; he was a man of education and
culture in the broad sense of the word be-
fore he left his native fields for the studios
of the city.

Millet was accustomed to drawing from
earliest childhood, but when he was about
eighteen he was returning from church and
noticed an old man with bowed shoulders
walking slowly along. Like a flash all the
lines in the movement of the figure came



Bringing Home the Calf.

to him. On reaching the house he picked
up a piece of charcoal and made a sketch
of the old man. When the family came in
they recognized the figure and laughed at
the faithful portrayal. The father, how-
ever, was troubled at this revelation of his
son's talent, and said, with deep feeling:
"My poor Francois, I see thou art troubled
by the idea. I should gladly have sent you
to have the trade of painting taught you,
which they say is so fine; but you are the
oldest boy, and I could not spare you.
Now that your brothers are older, I do not
want to prevent you from learning that
which you are so anxious to know. We
will soon go to Oherbourg and see if you
have talent enough to earn your living by
this business."

Millet made two drawings, which Sensier
said were like the sketches of an old mas-
ter of the seventeenth century, showing as
they did the effect and resources of draw-
ing like one who already knew the great
bearings of art. When these drawings
were presented to an artist in Oherbourg,
he turned to Millet's father and said:
"You must be joking. That young man
there did not make the drawings all alone —
he never could have composed that — 'tis
impossible."

"I assure you," said the father, "I saw
him make them."

"Well, you will go to perdition for hav-
ing kept him so long, for your child has the
stuff of a great painter."

It was only two months later that Millet's
father died, but he had started his son in his
art studies at Oherbourg. Later on, Millet
went to Paris, and the next twelve years
are full of toil, hardship and disappoint-
ment. The city had no attractions for him
outside the galleries and libraries. He
soon learned that the studios had little help
to give him, and that he must work inde-
pendently. His work was not appreciated,
much less understood, and was refused a
place in the exhibitions, but in this he was
not alone. Corot, Rousseau, Dupré and
Diaz had something of the same struggle
to win a place in the Salon. A few friends
came to know and understand the artist
and to love the man, and chief among them
was Alfred Sensier.

We pass over this period to the summer
of 1849, when Millet goes to Barbizon with
his wife and family. He is delighted with
the grandeur of the scenery and writes
back that he would stay some time. His
stay there was for the remainder of his
life, for he never left the forest of Fontaine-
bleau. "From the time Millet went to
Barbizon," writes Sensier, "he became the
rustic and gave his pictures an elevation, a
largeness, which have made him unique in
our art — one who speaks a language hith-
erto unheard. The echo of country life,
its eclogues, its hard work, its anxiety, its

misery, its peace, the emotion of the man
bound to the soil — all these he will know
how to translate, and the inhabitant of the
city will see that the 'trivial' can be made
to serve the sublime, and that something
noble can be evolved from the commonest
acts of life."

Millet not only understood the peasant
life around him, but he shared it; and in his
deep sympathy and compassion he longed
to relieve the toil and burden of his fellow-
men. How could he do this except, in his
great love for humanity and for art, to

paint upon his canvas as his gifted brain
and soul prompted? If he suffered their
woes, he also shared their simple pleasure
and enjoyments. His charming pictures of
children show his tenderness toward the
little ones and his love of domestic life.
There is always present in his pictures the
"poetry of the fields and the hours of the
day, whether it is noonday or the silent
hour when the first stars come out." Above
all, he makes felt the dignity of labor and
the infinite invisible. He used to say, "I
find something higher than charm in the
country — I find infinite glories." Rous-
seau and Dupré were so absorbed in the
landscape that the presence of man on the
scene was given little thought. Millet, on
the other hand, gave to man the principal
role, and at first sacrificed the grandeur
and beauty of the landscape to the figure;
but in his later and best work the peasant
stands out against a luminous sky. Millet
knew so thoroughly the "laws of perspec-
tive and the play of light, that his figure
melted like other accessories into a uni-
versal harmony. His knowledge was so
exact of how to paint a scene, in the place
and with the movement familiar to him,
that his exactitude became a charm. He
painted the air, he fixed the light, he saw
the invisible."

The Angelus was painted in 1859. In it
Millet revives his childhood sensations and
seeks to bring out the impression of music.
"Truth of expression will do it," he said;
and into the picture he puts his whole
strength. Sensier says: "When I saw it
for the first time, it was almost finished.
Millet said to me: 'What do you think of
it?' 'It is the Angelus!' I cried. 'It is,
indeed. You can hear the bells.' And he
added: 'I am contented; you understand it.
It is all I ask.' It is pleasant to recall
that before Millet's death, in 1875, he had
seen at least the recognition of his work."

The illustration, "Bringing Home the
Calf," is one of the finest and best known
of Millet's works in this country. Two rus-
tics, with devout attitude, are carrying a
litter heaped with straw on which lies the
helpless little creature found in the field.
The coloring of the picture is a harmony of
brown, blue and green in rich, soft tones.
The picture was painted and sent to the
Salon in 1854, where it created a great sen-
sation and brought forth a storm of criti-
cism. The unanimous reproach was that
Millet should let his men carry a calf on a
litter as if they were carrying the Host.
Millet finally had to come to the rescue
himself, saying that he had seen the rustic
scene at his own home when he had re-
turned once for a visit, and that the atti-
tude, carriage and character had been care-
fully observed, and the whole painted from
nature.

Chicago, Ill.

THE STOOKS.

Lord, here I stand,
The reapers gone their ways,
No sound in all the land;
Left to the silent days,
The slant, thin rains,
That even now
File up the deserted lanes,
And blacken fence and bough.

Was it for this
I left the April clod?
Burst the gray chrysalis,
A generous, ripening rod?
Heaped store of corn,
Golden and strong,
Against the harvest morn,
The winter still and long?

To grow is sweet,
If that it be Thy will;
But if for me more meet
To die, I serve Thee still;
Serving, I win.
Harvests there be
Engathered not to barn or bin;
And such is this for me.

—LIZZIE WOODWORTH REMSE, in *Independent*.

FLOWER NOTES FOR DECEMBER.

George Ethelbert Walsh.

IN selecting plants for the window garden it should be remembered that only those are really successful which thrive in a temperature of fifty to sixty degrees at night, with a rise of ten to fifteen degrees in the day, or those which can endure a much lower temperature, say from ten to fifteen degrees less. It is possible to divide the plants up into two classes, and separate them in rooms where the required temperature can be maintained.

In the first class all the flowers should be included that will live in a room suited to our own comfort. When it is too cold for our own pleasure the plants will suffer, and when too warm for us the flowers are also stifled. But as people differ in their sensitiveness to the heat and cold, it is always necessary to regulate the room by a thermometer. Keep one in the window where the plants are, and by watching it occasionally, we may guard our own health as well as that of the plants.

The flowers that do best in a temperature of fifty to sixty degrees, and which are, therefore, eminently adapted to winter window culture, are the geraniums, roses, fuchsias, ferns, palms, begonias, and similar plants. This group can be depended upon to do well under like conditions of temperature.

The second window should contain a group of plants that thrive better in a lower temperature, and as a rule they are better adapted to a bedroom than the library, conservatory, or sitting-room. Our bed-rooms are, or should be, colder than the living rooms, and hence the plants of the second group are better adapted to this place. Included in this class are such beautiful and well-known flowers as the carnations, hyacinths, cyclamens, primroses, anemones, pansies, and Marika Washington geraniums, and cinerarias.

Success in house culture is greatly facilitated if one makes a proper division of plants at the outset, and then follows up a few general rules. Both groups require considerable moisture in the soil and atmosphere; but if anything the latter group demands water more than the first. It is well, however, to keep an open vessel of water in each room all the time. This also improves the quality of the atmosphere for those living in the rooms. One might say that plant culture in the house conduces to our own health if we but observe the needs of the flowers. They cannot live where we would suffocate, nor could we long exist in an atmosphere that is injurious to them.

Decorative Palms.

The cultivation of palms in the house in winter is quite general now; but it is a common experience to have these plants die on one's hands within six months or a year after they have been purchased from the florist at a good round price. The trouble is that many of the most beautiful palms offered for sale can be raised successfully only in the greenhouse or under very skilful treatment. Extra fine healthy looking plants are obtained, and they seem to wither and die away. No amount of care on the part of the owner revives them.

The "Feather Palm" of Queensland, or *Sequoia Elegans*, is one of the prettiest palms growing, and in its native country it often attains a height of seventy to eighty feet; but it is very tender and sensitive. While florists raise it in their greenhouses to perfection, it is not apt to live long with the amateur shut up in the house. It requires an infinite amount of care and skilled treatment to keep it strong and healthy.

Better than this, on account of its vigorous and robust health, is the *Areca Lutescens*. This, also, is a handsome plant, and it is easily managed by an amateur. The trunk and stems become yellow as the plant grows, and greenish spots appear on the background of light. The fronds are glossy and recurved, making a very pretty effect.

Kentia Belmoreana is even harder than the former, and it will stand the greatest amount of rough treatment before it begins to die. The color of this plant is deep green, very glossy and pretty; each leaf is divided into twenty to thirty strap-shaped ribbons, which curve over gracefully.

Kentia Fosteriana is similar to the last, except that its leaves are even of a brighter green, but the plant is more delicate and ten-

der. It makes a handsome plant for table decoration.

Latania Borbonica is another vigorous grower, and well adapted to house culture. In time the palms will grow into magnificent specimens. They are fan-shaped, with the leaves split in the middle, and frequently threads hang between the divisions in the leaves.

Phoenix Reclinata is a genus of very hardy palms of handsome appearance, and adapted to house culture. They are very rapid growers, and will do well in almost any room. When very young the plants do not show their true leaves; but these burst out as the plant thrives and pushes upward.

These are really about the only palms that an amateur can depend upon for house culture. Others of a very beautiful character are raised with success by professional florists; but, as a rule, the beginner loses more than she raises.

New York City.

About Women.

—For weeks and months plans have been maturing for a Woman Suffrage bazaar, to be held in Lorimer Hall, Tremont Temple, Dec. 7-11.

—Mrs. Frances J. Barnes, national general secretary of the Y Branch of the W. C. T. U., has resigned in order to go abroad and take charge of Y work in Europe. Mrs. Ella A. Boole, of Staten Island, has been elected to fill the vacancy.

—That well-known Greek scholar and lecturer on Greek art, Miss Jane E. Harrison, has recently received a degree from the University of Durham. This degree is the more significant as it is the first indication in the University's history of an appreciation of feminine erudition. It may be remembered that Miss Harrison won the language scholarship at Cambridge.

—Mrs. George W. Conarroe, of Philadelphia, whose summer home is in Ogunquit, Me., has established a free library there in memory of her husband. She has presented a beautiful building with shelves filled with carefully selected volumes to the village, and will endow the institution. It will be in charge of a board of local trustees.

—Miss Alice Goldthwait, says the *Woman's Journal*, is said to be the most rapid operator on the typewriter, under test conditions, in the world. At an exhibit of expert typewriting given in this city a few days ago, Miss Goldthwait, in the first test made, wrote 59 words per minute from dictation. In the second test of three minutes and ten seconds she wrote 302 words, an average of 60½ words per minute. The dictation was from a sermon and other unfamiliar matter. Another interesting test was in writing a familiar sentence, in which Miss Goldthwait wrote 155 words in one minute.

THE PARTING OF THE WAYS.

Marianne Farningham.

NO one guessed it, and she least of all, but she had come to the parting of the ways. It was the afternoon of the Zenana meeting, and because she dreaded the inquiring looks of her friends she went with them to this gathering of the assembly of her denomination. Her face was pale, for her heart was heavy, and a sleepless night had left her with very little energy. But she was a true woman, and firmly resolved not to have added to her pain the shame of being remarked upon and pitied. Nothing unusual had happened to her more than to others; she had been a little misled, that was all, and her pride was wounded as well as her heart. She could not help blaming another, but still more she blamed herself for being too easily credulous, too swift to come to conclusions, too ready to yield to pleasant day-dreams, and build castles on foundations that were far too slender and unassured. A few words had revealed her mistake and changed everything. She was too sensible to suppose that at twenty-five she could have exhausted all of pleasure that life held for her, but she was sure that both it and she were changed, and she could never again feel quite the same as she had felt only a few days ago. And she was correct in this surmise, for the trouble that had fallen upon her was very real, and it must either have a refining or a coarsening influence upon her whole future. She was at the parting of the ways.

It was scarcely likely that the speakers at this meeting in connection with the mission work of women would be able to take her out of herself, but they were sufficiently interesting to arrest, if not to keep, her attention. The president, in quiet tones, reviewed the work of the year, showing what was done in the various fields occupied by women, and dwelt upon the great need of further funds. The speakers were all self-restrained, though now and then the quiet voice thrilled with passionate earnestness. One listener was touched by a graphic picture lined in very few words: "We are, this January, sending one lady to the province of Shensi, and we are most anxious to send another to be with her, but are prevented from doing so by lack of funds. The opening there is most promising, if only we could send two, as there is much work to be done among the native Christian women and their girls."

Was this an appeal addressed to her? Evidently there were other women comparatively companionless, as she was, and they were devoting their lives to their poor sisters who were feeling their way through darkness to Him who is the light of the world. Supposing she offered

herself to the committee, and they would accept her for Shensi! Would not that be a wise disposal of herself and her goods? And perhaps she could go without adding to the expenses of the society. She had her own private income; it was not a large one, but it might suffice. If not, she had brothers and sisters upon whom she might prevail to augment the sum she could herself provide. Might not this really be a call from God? The picture she saw of the "one lady going to Shensi," when there ought to be two, had taken hold of her imagination. Might not this be a heavenly vision, to which she ought not to be disobedient? Two modes of life presented themselves to her. It was inevitable that a tinge of bitterness should be in either; but along one she saw the comforts of a well-appointed English home, warmth and safety, and comparative luxury, books from Maudie for long evenings, cycle rides for fine days, primrose woods and tennis lawns for the spring, skating and afternoon tea for the winter; along the other was the route to the mysterious land now open to the Gospel, and a strenuous life of self-denying labor for other and far more sorrowful women, for the sake of Him who loved her and gave Himself for her. Which way should she take?

Other speakers talked of women's work in India, and pictures she had seen describing the Zenana missions came back to her in force: "What is a Zenana? Little Wives at Home. The School Girls. How the Mission Began. In Sickness and Old Age. How to Help." So much pathos there was in it all, which she had never felt before! And she began to half envy the lady missionaries, for whom before she had only felt a pitiful sympathy. After all, the way to live a full life was to be a missionary! And she recalled the faces of some whom she had seen at a "fraternal" once held in London. What brave, beautiful lives had given to those countenances that strange expression of tenderness and strength, of gravity and joy. But how could she hope to be worthy to join their ranks? She thought that perhaps, after all, her duty only required her to give a few sovereigns more to the funds; this might be all that she was fit for, who found the task of renunciation so difficult as she was finding it now. And yet, as an Englishwoman, and a subject of the Empress of India, she had often writhed under the terrible story of the wrongs endured by girls and women in that land. As she mused she was half drawn to offer herself for work, where already numbers were engaged. She was not good for much, but there was power in her which had never been called forth, and she was conscious of the urgency of a new awakening. She could still the voice of conscience or obey it—which? The collection was taken, and the final hymn was sung. The meeting was over. It had been a good one, and the collection was fair. She went away, and the countries sang a refrain as she passed into the street—"China, India, Home! China, India, Home!"

She was at the parting of the ways. Which would she take? Which will you? What will you give? Nothing? Everything?—*Christian World* (London).

Boys and Girls.

HIS SIXTH BIRTHDAY.

He has given up his cradle and his little worsted ball,
He has hidden all his dolls behind the door;
He must have a rocking-horse
And a hard wood top, of course,
For he isn't mamma's baby any more.

He has cut off all his curls, they are only fit for girls,
And has left them in a heap upon the floor;
For he's six years old today,
And he's glad to hear them say
That he isn't mamma's baby any more!

He has pockets in his trousers, like his older brother Jim,
Though he thinks he should have had them long before,
Has new shoes laced to the top—
'Tis a puzzle where they stop;
And he isn't mamma's baby any more!

He has heard his parents sigh, and has greatly wondered why
They are sorry when he has such blinks in store;
For he's now their darling boy,
And will be their pride and joy,
Though he cannot be their baby any more.

—GEORGINA E. BILLINGS, in *Youth's Companion*.

HANNAH'S WEATHER SONGS.

"RAINING again! It rained all night,
'I do believe.'
Ruth was looking out of the window. To say that her face was as cloudy as the sky does not tell half. For there is good in a cloudy sky, as we all know. But who ever heard of any good in a cloudy face?

"Yes, the ground's soaking, and puddles everywhere; and it looks as if it would rain all day. I don't believe mamma will let me go to school."

"No, dear, you can't go," said mamma, half an hour later.

If Ruth had cared to notice, she would have seen that it was said with a troubled look; and she would have guessed that the trouble came of mamma's dread of the outcry the little girl would make because of it.

The outcry came—a confusion of pouts

and frowns and scowls and fretful words. Oh, dear! if little girls (and boys) would only stop to think what clouds they can make in their homes—and what sunshine!

"When the weather is wet,
We must not fret."

"What's that Hannah's singing? I don't see how she can sing such a day as this."

Ruth went to the kitchen. Hannah sang most of the time, and she liked to hear her. She believed that Hannah knew all the songs which had ever been sung, which was a good way from the truth, although she knew a good many.

By the time Ruth was in the kitchen Hannah had switched off on to "Old Dog Tray." But with a sight of the little girl's face, she began again:—

"When the weather is wet,
We must not fret."

There is not much to it as you see it in the two lines, but if you could have heard Hannah as she sang it,—

"When the weather-ether-ether is wet-wet-wet-wet,
We must not, we must not, we must—no!—fret,"—

and the way she ran it up and down, with jumps and twists and quavers, you would have thought it a good deal of a song.

"I'd like to know," said Ruth, when Hannah came to a pause, and had struck "Do They Miss Me at Home," "when a person is to fret, if it isn't on such a day as this?"

"Oh! this is the very kind of a day when they mustn't," said Hannah. "'Cause, don't you see, the weather is doin' all the frettin'? Don't you see all the clouds, and all the weepin'? Why, it seems to me the thing to do is to shine and laugh and sing all the more, just to set an example to the weather. And I've always noticed," Hannah shook her head with a wise air, "that when I keep it right up, and don't give in a bit, it gets ashamed of itself after a while, and clears up."

Ruth laughed. "You needn't laugh," said Hannah; "it's always so. You watch today, and see if it doesn't, or, if not today, then tomorrow."

And, sure enough, it was exactly as Hannah had said. It might have been partly owing to the fact that Ruth thought it a good plan to assist Hannah in making the weather feel ashamed of itself; but, however that was, the sun shone out late in the afternoon, as if reviving that Hannah and Ruth should not do all the smiling.

And mamma smiled too in remembering that she had scarcely heard a whine from the little girl all day.

The whines came, however, a few days later.

"I don't want to wear my big hat."

"The sun is hot, my dear, and you must," said mamma.

"I hate that big hat; it is so shabby."

"You need its shade today."

"I believe it's going to cloud over. I wish it would. I hate such hot days."

Oh, such a face! Such a twisting out of shape of brow and eyes and mouth that were made for smiles and sweet words! And the grumbling!

"When the weather is dry,
We must not cry."

Hannah's voice came through the open kitchen window. Ruth stopped to listen, but did not like the song.

"I'd rather hear, 'A frog he would a-wooling go,' she said, with a scowl.

"When the we-we-weather is dry-yi-yi,
We must not cry—no cry-yi-yi."

"Hannah," said Ruth, "if you'll stop that, and sing, 'I feel so peculiar and so funny, I'll stop fretting.'"

The merry, happy summer days, full of sunshine and bird-songs and laugh and play, ran away so fast that it seemed only a little while before Ruth was complaining again about it.

"I don't want to wear my scarf."

"It is cold outside," said mamma. "There was frost last night."

"I hate cold weather. It is such a bother to have to bundle up so."

Hannah was clearing the dishes from the table. She never sang in the dining room, but it was noticed that she always began as soon as she was safely through the kitchen door.

"When the weather is cold,
We must not scold."

"Weather-ether-ether" and "seo-ho-ho," came dimly through the rattle of the dishes. Ruth laughed, and opened the kitchen door.

"Hannah, have you a song for every kind of weather?"

"When the weather is warm,
We must not storm."

went on Hannah. Ruth waited until she had heard all the variations on "ho-ho-ho," and then asked:—

"But, Hannah, when are we to make a fuss, I'd like to know? Can't we ever fret about the weather, no matter how mean and bad it is?"

"Be thankful together,
Whatever the weather."

And the way Hannah's voice ran up and down and tripped and trilled, and the words ran over themselves and tangled up in each other, was something wonderful to hear. Half-way to school, Ruth still fancied she could hear the "thank-hank-hank" and "ever-ever-ever."

"I do believe it would be a good plan," the small girl mused to herself. "When I go home, I'll make her sing all her weather songs to me." —SYDNEY DAYNE, in *S. S. Times*.

Editorial.

THE CHURCH AND THE KINGDOM.

A DISTINGUISHED living preacher maintains that half of the heresies of today arise from ignorance concerning that word "church." Men mix up the church and the kingdom; and, what is still more extraordinary, they confuse the church with the churches. The church is right enough, although the churches may often be wrong enough, for the church is the aggregate of all heaven-born souls. Some one says: "The church consists of a people chosen, called, culled, consecrated, congregated." Believers who have been called individually and experimentally, and who are consecrated and congregated by meeting together in the name of Christ, belong to the one church, no matter what denominational name they may claim. This truth should be clearly recognized lest confusion of thought should lead to confusion of terms.

It is no easy task to state in precise words the really exhaustless meaning of that great expression of Christ, "the kingdom of heaven" or "the kingdom of God," which has become a dominating force in the theological and sociological thought of our generation. Tholuck defines it as "an organized community which has the principle of its life in the will of the personal God." Ritschl defines it as an ethical society "in which the members are bound together by love to God and love to man, and act solely from the motive of love." Between these two concepts the pendulum swings in a variety of interpretations offered by thinkers of every shade and school of theology. One thing is certain: It is an error to view the kingdom of God as confined solely to the inward life, or even to narrow it down to identity with the church. Any adequate recognition of the words of Jesus must extend its domain until it includes everything. It is a principle, as Professor Orr puts it, working from within outwards for the renewal and transformation of every department of our earthly existence—society, family life, art, literature, government, commerce, etc. And it reaches its consummation in glory.

The grandeur of Christ's conception of the kingdom of God is revealed by a study of the dazzling multiplicity of the forms in which He unfolded it. Now it is spoken of as a power in the soul of the individual, now as a leaven in the world working for its spiritual transformation, now as a mixture of tares and wheat, now as a sum of the blessings which a man seeks for, and again as something altogether future and celestial. But amid all these varying images and statements, three things stand out clear and certain: the first is the connection of the kingdom with Christ's own person (He is not simply the Founder, but it is His kingdom as well as the Father's, and He is Lord and King over it); the second is that this kingdom is already in existence, and that it is a developing reality in men's hearts and in society; and the third is that as a kingdom developing from an inward principle of life, it is a kingdom entirely spiritual, free alike from national and ceremonial limitations, working in its own powers and by its own laws, and destined in the end to embrace all peoples. These three things must enter into and determine any adequate definition of the kingdom of God and its relation to the church of God.

The latest and by no means least valuable contribution to this vexed subject was offered the other day by Dr. Charles Berry in his masterly address from the chair of the Congregational Union of England and Wales on "The Churches of Christ and the Kingdom of God." He argued that the churches are the servants of the kingdom of God, and that it is through the churches serving the kingdom that they will be saved the peril of self-destroying discussion about themselves. "The kingdom of God is God's new earth waiting to be realized down here. It is God's new heaven soon to complete itself around the throne." The churches should busy themselves with the wrongs and sorrows of men as Christ would if He were here. They should face the social conditions and actual relations of life, not as questions lying outside of the Gospel, but close to the very heart of the Gospel. Thus they will help to attain the glad consummation of doing the will of God on earth as it is done in heaven.

Where so much diversity of opinion exists, it seems almost hopeless to seek a position common to all evangelical believers, but we are bold enough to hazard the contention that such a position may be

found along the line of emphasizing the function of the church as the inspirer and educator of the spiritual energy which translates itself into the service of the kingdom in accomplishing those moral and social reforms which are in harmony with the mind of Jesus Christ, Lord of both the church and the kingdom.

MINER RAYMOND, D. D., LL. D.

ANOTHER of the eminent leaders in our Israel has ceased from the activities of earth and entered upon those of heaven. Dr. Miner Raymond, professor emeritus of Garrett Biblical Institute, died at his home in Evanston, Ill., Nov. 25, at the age of 86 years. Three generations of students have enjoyed the privilege and benefit of his instructions. Of the first—those who came under his influence in his early days at Wilbraham when the dew of his youth was fresh upon him—only a few remain; but those few cherish as a precious remembrance the enthusiastic interest he imparted to them and the impulse to a higher culture of which he was the inspiration. More numerous are those who were under him during his principalship in the same Academy twenty to thirty years later. Many of them are now filling great places in the church and the world, and there are few among them who do not gratefully acknowledge the debt they owe to this great master. There is also a considerable army of yet comparatively young men who in rapid succession for the last thirty years have been his pupils at the Biblical Institute in Evanston and have felt the touch of his magic hand and been the partakers of his imparted power.

Miner Raymond was born August 29, 1811, at Rensselaerville, a rural town in the State of New York, about twenty-five miles southwest of Albany. Accustomed to manual toil from boyhood, he early chose the vocation of a shoemaker. He had the usual scanty educational advantages afforded to country boys in those days, and those he did not greatly relish. They doubtless seemed too meagre for the ideals he had already formed, and this inadequacy to his wants made them repulsive to him. When in his eighteenth year he entered earnestly upon a religious life, and this to a mind unusually gifted became, as to many another, a mighty incentive to seek a higher mental culture. He united with the church soon after. Wesleyan Academy had a few years before been established at Wilbraham; and after much longing and planning and many rebuffs, he found his way thither and became enrolled among the students. How eagerly he entered into the intellectual and religious life of the school may readily be guessed from the known character of the young man and his subsequent history. That he had struggles with poverty and overcame obstacles which to some might seem insuperable, was an experience which was not peculiar to him. He had brought along his cobbler's kit, and by dint of working to keep in repair the understandings of his fellow-students and of his teachers, he added something to the means of developing his own.

The time was in 1836, the last year of Dr. Fisk's administration. His observant mind early detected the signs of promise in young Raymond and he did what he could to encourage him and open his way. This kindness met with the most ardent response from the young student, and to his last days this his first principal was his ideal among teachers, preachers and men.

Very early his manly and dignified character and apt mental qualities led to his employment as a helper in the instruction of the younger students; and, after a few years, as one of the regular staff of teachers. Great power and ingenuity in imparting instruction and kindling an interest in his pupils were soon manifested, and he early became one of the most popular of teachers. So great was his success that he could not well be spared from the institution, and so, surrendering to its claims, he deprived himself of the advantages of a college course. No doubt this was a serious mistake, though perhaps less to him than it would have been to many another.

In 1838 Mr. Raymond joined the New England Conference, and in 1841 he resigned his position at Wilbraham and entered upon the regular work of the pastorate. He occupied important positions at Worcester, and in Boston at the Odeon, Church St., and North Bennet St. In 1848 he was appointed to Westfield, but in a few months he was elected as principal at Wilbraham and directly entered upon the duties of that office.

He found here a most important sphere, and one to which for the most part he was happily adapted. The school had always been popular, but from this time it began to take on a higher and more commanding character. It is not too much to say that the period of Raymond's administration, as it was the longest, was also the most notable and prosperous in the past history of the Academy; nor is this doing the least injustice to either his predecessors or successors, some of whom have been both great men and eminent educators. Assuming directions at a time when great improvements were imperatively needed, when the accommodations were inadequate, when the income was very meagre and it was only by the closest economy that a large deficit could be avoided year by year, he addressed himself not only to the internal economy of the school, but to the formidable task of providing greatly increased external facilities. His energy and enterprise

were communicated to the trustees and other friends of the Academy. Soon new and commodious buildings appeared—first Fisk Hall, and, not long after, Binney Hall. In the meantime radical re-arrangements had taken place in the boarding establishment. Then came the fire, wholly sweeping away the latter. Without stopping to inquire whether this on the whole was really a misfortune, measures were immediately taken, plans formed, and a comely and capacious structure of brick took the place of the former aggregate of piecemeal wings and ells which constituted the ancient wooden framework. But by an almost unparalleled calamity this also was burned on the very summer of its completion. It was only partially insured, and the money to pay for its erection had not yet been secured. Hence there was a debt of



Rev. Miner Raymond, D. D., LL. D.

\$30,000 and no home for the students! It looked very much like final collapse. It might have dismayed the stoutest heart; but it did not dismay Miner Raymond. There was delay and hesitation as to methods and means, then came a heroic struggle, and then Rich Hall as the monument of a great achievement.

In attributing so much to Dr. Raymond it is by no means intended to ignore the noble men who wrought valiantly with him—the few who gave munificently and the many who out of their more moderate means contributed as they were able. Yet even these would gladly acknowledge the influence of the indefatigable principal as inspiring their beneficent action. During all this time the Academy had been internally prosperous; the number of students had greatly increased; and at the close of this administration it stood among the foremost of the secondary schools of New England.

In 1864, after a period of sixteen years as principal at Wilbraham, Dr. Raymond was elected to the chair of Systematic Theology in Garrett Biblical Institute at Evanston. He was then fifty-three years of age, but he had in him yet thirty-one years of work, the value of which it would not be easy to estimate. He was not at that time properly a theological scholar. Yet all his life he had given much attention to the studies involved, and with his eager relish for them, his close thinking, his power of accurate discrimination, and above all his splendid good sense, he was more than moderately equipped for the position. In addition there was that genius for imparting instruction of which we have already spoken, which always made his recitation and lecture-room a centre of attraction and interest as well as of valuable acquisition. It is remarkable that down to his eighty-fourth year he still did full work in the Institute, and still young men hung with delight upon his words. He may not have laid hold of all the fresh methods and the more radical thought in theological learning which younger scholars have adopted, but he had conserved much that was best in the old systems and adopted such new ideas as commended themselves to his judgment.

Dr. Raymond was not a literary man; but, as we have seen, he had power to express himself both luminously and effectively. His work on Systematic Theology in three octavo volumes is one of the clearest, strongest and most valuable presentations that in recent years has been given to the Methodist public. One of his most conspicuous characteristics was the ability to put his thought in a compact form, perspicuous and comprehensive beyond that of most writers.

As a public speaker he ranked far above the average. There were occasions when he was surpassed by very few. His distinctness of conception and competence in putting things, just alluded to, stood him in good stead on the platform and in the pulpit. But he required an occasion as well as a theme. He was not usually great in little things, nor before small audiences of uninterested hearers. On a Conference Sunday, at a camp-meeting, at dedication services for which he was greatly in demand, he manifested a remarkable oratorical power. His preaching was somewhat after the fashion of the best of the older Methodist preachers. He thoroughly thought out the substance of his sermon and planned its outlines, but trusted to the occasion for the language and the minor details of the arrangement. He was moderate at the start and sometimes slow in getting under way; but, once fully at large, then came the spirit and power that carried all before him. He

probably never wrote half a dozen sermons in his life.

His physique was good, though not the best—he was perhaps rather stout for his height—but no way loose or ungainly; a well-knit frame, compact and muscular. His complexion was swarthy, but his features were good, forming an attractive face. There was a most kindly eye, but withal strong, keen, and penetrating, looking sometimes pretty deeply into one's soul as many a student has tremblingly noted when standing before him as a culprit. His voice was strong, clear, and rather musical.

Socially Dr. Raymond was nearly all that could be desired—a warm and steadfast friend, an obliging and kind-hearted neighbor, a pleasant and sympathizing associate in any enterprise where he might work with others, a citizen public-spirited and without reproach. He was a most companionable man, as well as most hospitable, and many will now remember the delightful hours in his society when genial conversation full of bright thought, and not infrequently valuable, if unintended, instruction, have gone forth from him to his guest. Few men in the university city of Evanston have been so highly honored, so universally respected, or so greatly beloved.

Dr. Raymond was a member of six General Conferences—five times representing the New England Conference, and once Rock River. In 1872, without any systematic effort on the part of his friends, he received fifty or more votes for Bishop.

His religious character was based on deep convictions, on a belief in the Scriptures as the veritable word of God, on Jesus Christ as the actual and literal Redeemer of lost men, and on the Holy Ghost as the Regenerator and Sanctifier of human souls. Here, as everywhere else, his rare common sense came into play, and his religion was thoroughly sensible, commanding itself to every one's unbiased judgment.

Dr. Raymond was twice married—first to Miss Elizabeth Henderson, who died in 1877. She was a woman of rare excellence of character. His second wife was Mrs. Isabella Hill Binney, a relative of his first wife, and the widow of Rev. Amos Binney, formerly of the New England Conference. She had been for several years, both before and after her first marriage, preceptress of Wesleyan Academy. By the first marriage there were six children—one daughter and five sons. One of the latter died in childhood; another passed away in mature manhood in 1896. The daughter and three sons survive, and all occupy conspicuous places in the social and business world.

Zion's Herald for 1898.

AFTER an exhaustive trial we have abandoned the practice of presenting a "Prospectus" as impracticable and unsatisfactory. We have learned that the contents of a paper cannot be wisely forecasted for a whole year in advance, and that contributors cannot be relied upon to fulfill their well-intentioned promises. With new and unforeseen contingencies constantly arising, the editorial management, in order to attain the greatest success, must be left free to plan for and to respond to the latest emergency. We shall hold the paper true to its well-known history, genius and spirit—Independent, yet thoroughly loyal to the denomination. No expenditure of strength and available resources will be spared to make the HERALD for 1898 the freshest, the most suggestive, and the most thought-producing of Methodist weeklies. While we revere and hold to the old truths, we are not in the slightest degree afraid of new truth, and our readers will, therefore, be duly advised of the latest results in Biblical study and criticism and of the trend in theology, sociology and philosophy. Through the critical examination of our exchanges, and the assistance of our regular correspondents, we hold ourselves strictly responsible for supplying our readers promptly with information upon all current events of importance. A paper expressing the Christ mind and life, thoroughly alive, always up to date, comprehensive, suited to the layman and the family, and the minister's best help—just that will be our aspiration for ZION'S HERALD in the year 1898.

Rev. Charles A. Berry, D. D.

A RARE opportunity has been enjoyed by those who have been privileged to listen to Rev. Charles A. Berry, D. D., of England, during his brief stay in this country. On Sunday he preached in the morning at Harvard Church, Brookline, and in the afternoon at Tremont Temple, Boston, and on Monday he addressed a union meeting of ministers at Lymer Hall upon "The Federation of Churches in England." Dr. Berry is the pastor of one of the largest churches in England, and is chairman of the Congregational Union of England and Wales. In Great Britain he has the reputation of being one of the ablest preachers and best platform speakers in the land. He is only forty-five years of age, "is rather under the usual height, with well-knit frame, a noticeable head and face, and the general air rather of a business man than of an ecclesiastic."

Dr. Berry's sermon at Harvard Church, Brookline, based upon Luke 22:31, 32, would rank easily among the few greatest sermons to which we have ever listened. He spoke without notes and with great freshness and vigor, and running through the whole were fundamental lines of theology and philosophy, which appealed to and carried our convictions, like unto the

preaching of the great Beecher. But he is more logical, serious, orthodox and convincing than Beecher. The peculiar nasal drawl and sing-song tone which usually characterize English preachers is lacking in Dr. Berry; he is natural, incisive, and often the impassioned interpreter of God's revelation to man. Dr. Berry is in all his furnishings a full man, exerting a powerful influence in presenting and applying Christianity to the crucial thought and problems of the hour.

Personals.

— Bishop Taylor is on his homeward journey from South Africa.

— President and Mrs. L. M. Dunton, of Claflin University, Orangeburg, S. C., were in Boston last week.

— Mr. Rockefeller has added \$10,000 to his earlier gift of \$40,000 to Mt. Holyoke College at South Hadley.

— A portrait of Bishop Mallalieu adorns the cover of the *Christian Standard* of Philadelphia in its issue of Nov. 27.

— Rev. G. F. Shepherd, returned missionary from Japan, is now at Saranac Lake, N. Y., with his family, and will spend the winter there.

— Joseph Cook and Mrs. Cook have returned to Newton Centre for the winter. We regret that we can report but little improvement in the condition of Mr. Cook.

— It is proposed to construct a gold statue of President McKinley for exhibition at the World's Fair to be held in Paris in 1900, which will contain bullion to the value of \$1,000,000.

— The *Salem Gazette* of November 22 publishes an excellent address delivered by Rev. F. H. Knight in Wesley Church, that city, upon "An Evening with Church Music."

— A pleasant call was received last week from President J. L. Hill, of Morristown Academy, Morristown, Tenn. For seventeen years Dr. Hill has been associated with that excellent institution.

— Miss Alice M. Clark, a graduate of the Woman's College, Baltimore, and daughter of Rev. Dr. Lucien Clark, has been elected to the chair of German in Centenary Collegiate Institute, Hackettstown, N. J.

— Rev. Thomas Spurgeon, who succeeded his father, Charles Haddon Spurgeon, after four years of service which have been measurably successful, still preaches to the largest church in the world, having a membership of over four thousand.

— The many friends of Hon. and Mrs. C. C. Corbin will be gratified to learn that there are decided indications of improvement in his health. Calling upon him on Saturday we found him sitting in his easy chair and very cheery and hopeful.

— A public reception was given ex-President Bartlett of Dartmouth College upon the anniversary of his 80th birthday, in which the faculty, students of the institution, and people of the town took part. He is in excellent health and mental vigor.

— Rev. Dr. and Mrs. W. V. Morrison left Providence, on Monday, for Pasadena, Florida, where they expect to spend the winter. Dr. Morrison is invited to preach half the time in our church there, the circuit preacher taking the remaining Sabbaths.

— Rev. and Mrs. A. H. Herrick, with their two younger children, left New York by the Clyde Line for Jacksonville, Fla., on Tuesday. Mrs. Herrick will return in about two weeks. Mrs. Herrick expects to remain there with the children during the cold weather.

— Bishop Alpheus Wilson, of the Methodist Episcopal Church, South, recently presided at a meeting of Baltimore ministers of all denominations, including Roman Catholics and Hebrews. Resolutions favoring "neighborhood option" to control the liquor traffic were adopted.

— Our excellent reporter of the Methodist Episcopal Church Congress, Rev. Franklin Hamilton, falls to inform our readers that his paper, upon "Ministerial Education in the Methodist Episcopal Church," was received with special favor.

— Dr. G. M. Steele, writing from Chicago, thus alludes to the late Dr. Miner Raymond: "I went out to see the old man when he had a bad attack about four weeks ago. He was a good deal broken, and I did not think he would live long, but I hoped to see him again. It was my last visit after an acquaintance, sometimes very intimate, of forty-two years. His death was peaceful and painless."

— Auburn and Lewiston Methodism is bereaved in the death of William Ladd Davis, which recently occurred at his residence in Auburn. He was a faithful and devoted friend of the Methodist Episcopal Church for many years, and contributed generously to its support. His wife, a daughter of Rev. Thomas Greenbush, survives him, with several children. A suitable memoir, written by Rev. C. A. Southard, of Lewiston, will soon be published.

— Rev. A. B. Keating, D. D., writes under date of Nov. 25: "I called this week on Rev. Dr. C. F. Allen, of Portland. He is very cheery and happy, his mind entirely clear, and his recent attack is yielding to treatment so that he is having some use of his limb and side. He is free from pain, sleeps and eats well, and is as deeply interested as ever in all that is going on in the Methodist world as well as the world at large.

He sends greetings to his many friends everywhere."

— Rev. Dr. Frank Gunsaulus has sent his third letter of resignation to Plymouth Congregational Church, Chicago, with the announcement that it must be considered final and irrevocable. The sole reason for his resignation is his ill health, brought on by overwork.

— On Wednesday evening, Nov. 24, a pleasant home wedding, at which only relatives were present, occurred at the residence of Mr. and Mrs. E. C. Cams, Somerville, when their daughter, Miss Helen Warner Cams, was united in marriage with Mr. George Willis Clark by Rev. G. S. Butters. After a bridal tour to Washington and other cities, Mr. and Mrs. Clark will be at home to their friends on Jan. 1, at 25 Greene St., Somerville. Both are useful members of the First Church, Union Square.

— On the evening of Nov. 24, in Centenary Church, New York, Miss Susie Teresa Oakley, daughter of the pastor, Rev. Dr. John Oakley, was united in marriage with Prof. George H. Kingsbury, of Binghamton. The church was beautifully decorated with chrysanthemums and roses. The ceremony was performed by the bride's father, assisted by Bishop Andrews, Presiding Elder E. S. Oulton, Rev. Dr. T. H. Baragwanath, brother-in-law, and Rev. Charles S. Oakley, brother of the bride.

— The following note from Brooklyn, dated Nov. 26, is so characteristic of the greatly revered and beloved writer, that we cannot refrain from sharing it with our readers:—

DEAR BRO. PARKHURST: Although, according to your Boston Transcript, the house of us poor Presbyterians is "rattling down over our heads," I venture to send to you— from under the ruins— this article. It may be of service even to your good Methodist readers. I don't want the readers of your excellent HERALD to forget theirs and your

Co-worker in the Gospel,
THEO. L. CUYLER.

— Early last Sunday morning Mr. Charles J. Littlefield, of this city, passed away from earth to the eternities. For many years he was a conspicuous figure in Boston Methodism, teaching, in turn, great Bible classes in St. John's, People's Temple, and Winthrop Street churches. He was also prominently engaged in evangelistic work, chiefly under the auspices of the Y. M. C. A. For years he was the Association's State evangelist. In song he had a strong, sweet voice as a soloist, while few could excel him in his ability to lead a great chorus. He had the old time Methodist gift of exhortation to an unusual degree, often speaking in revival meetings with extraordinaryunction. He was in the produce business for many years, near Quincy Market. He leaves a wife and one daughter. The funeral services were held Tuesday, at Winthrop St. Church, where he was a member.

Brieflets.

Again we must beg the indulgence of our correspondents and readers of Church News, as we are obliged this week to carry over a considerable amount of fresh matter on account of the unusual pressure upon our columns. All items on hand will appear later.

Our English correspondent, "Novus," presents some very interesting facts, which he discusses with characteristic vigor and pertinency, on the third page.

On account of Bishop Warren's unexpected absence from the country, Bishop McCabe will preside at the Missouri Conference, and Bishop Cranston at the Maine and East Maine Conferences.

On the second page this week we present a very interesting sketch of the Metropolitan Methodist Episcopal Church at Washington, D. C. This is our national church in a sense that cannot be applied to any other. Our people everywhere feel a peculiar interest and pride in this structure. Dr. Hugh Johnston, the distinguished pastor, is closing his fifth year. Though he came to us from Canadian Methodism, he is an American by birth.

The special attention of our city and suburban readers is called to the fact that they will be privileged to listen to Bishop Fowler, at Tremont St. Church, this city, on the evening of Dec. 15, in his remarkable lecture upon "Great Deeds of Great Men." Few are the men on the lecture platform who make so profound and inspiring an impression. The ability of the man and the supreme merit of the lecture should call out a large audience; but the lecture is given in the interest of the Newton Highlands Church, which needs, as it well deserves, the sympathetic and hearty support of our people. The tickets are 50 cents, on sale at Magee's and at the church previous to the lecture.

In a personal note from Dean Baell he characterizes the Methodist Church Congress as "the most influential gathering of Methodist scholars ever seen on this continent." This opinion corresponds well with this notable statement in Chancellor McDowell's address:—

"This congress has done more to secure for the Christian student in Methodism his lost title-deeds than any other gathering in our Methodist history—title-deeds not to doubt, not to infidelity, not to heresy, not to laxity, but to a son's place in his Father's house during perilous days. This congress serves notice that we intend to fulfill our mission to the extremes of society in the interest of faith. We began with revival; we close with culture; and we go out with altar and book to spread Scriptural holiness."

METHODIST EPISCOPAL CHURCH CONGRESS AT PITTSBURG.

Rev. Franklin Hamilton.

IF unique in its inception, the Congress at Pittsburg was unique in its success. Permanent results of great good can hardly fail to come from so enthusiastic and earnest a gathering. The church was represented by delegates from every section of the country. The meetings were largely attended. At nearly every session the great auditorium of Christ Church was filled. More than once the church building could hardly contain those who were attracted by some special service. From the opening of the Congress on Sunday morning (Nov. 21) to its close on Friday evening (Nov. 26), the program was carried out with notable success and interest. Notwithstanding the many radical utterances which gave evidence that it was, indeed, a congress of the younger life of the church, there was not a single jar of discord nor a lack of real harmony throughout the week. The sessions were all strong and creditable. Some of the papers presented were really brilliant and of permanent interest.

All who attended the meetings expressed themselves as profoundly interested in the general scope and purpose of the Congress. Certainly the convention as a whole was singularly rich in its suggestions and inspirations. Many of the most representative men of the church attended the meetings and lent their aid to render them successful.

Never was any religious gathering more royally entertained than this. The committee of arrangements and the congregation of Christ Church deserve all praise for the generous and felicitous manner in which they cared for their guests. Pittsburg will long be a pleasant memory to all who were permitted to be present at this first National Congress of the Methodist Episcopal Church.

The Congress opened on Sunday morning with an eloquent and inspiring sermon by Bishop Vincent on "The Church of Christ for the Life of Today." The Bishop was at his best and the sermon was greatly enjoyed. In the afternoon at 3 P. M. Dr. Charles H. Payne, secretary of the Board of Education, delivered a strong, cogent and persuasive address on "The Young Life of the Church." In the evening, addresses were given in the various churches throughout the city on "The Christian Home, the High School, and the College."

On Monday morning, Nov. 22, the Congress proper began with the religious service in use in the Methodist Episcopal Church, followed by a paper on "The Right Relation of Emotion and Reason in Religion," by Prof. J. W. Thomas, of Meadville, Pa. The place of Rev. Dr. W. P. Odell, of Buffalo, on the program was taken by President Raymond, of Wesleyan University. Prof. D. A. Hayes, of Evanston, Ill., read a helpful paper on "The Revival: Its Power and Perils," and was followed in an address by Rev. H. L. Jacobs, of Tyrone, Pa. In the afternoon philosophical papers were read by Prof. E. G. Conklin, of Philadelphia, Prof. John Bigham, of Greensboro, Md., and Prof. G. A. Coe, of Evanston. In the evening Prof. R. J. Cooke, of Chattanooga, Tenn., lectured on "Methodism in the Centuries."

On Tuesday morning, after worship according to Wesley's Sunday service, there were three papers by representatives of our three oldest theological schools. Prof. R. W. Rogers, of Drew, first read a thoughtful paper on "The Present Relations of Archaeological Research in Assyria and Babylonia to the Bible." He was followed by Rev. A. W. Patten, of Chicago, with a review of "Important Finds in Christian Archaeology in Recent Years." There was nothing in either of these papers to call for criticism, but when Prof. H. G. Mitchell, of Boston, ascended the platform, those who did not know him expected that he would provoke opposition. Those who knew him knew that he appreciated the occasion and would measure up to the opportunity that it offered. They were not disappointed. He took for his subject, "The New Old Testament," and after explaining that, since the learned world had accepted the new views with reference to its origin, the time had come for asking what is to be the effect of their acceptance. This question he considered from three points of view—the literary, the doctrinal, and the religious; and in each case showed that investigation had been an advantage to the Hebrew Scriptures. He dwelt with special emphasis upon the last point, and when he closed the applause given him showed that his frank and devout method and manner had disarmed any hostility that threatened him. The discussion that followed only made this increasingly evident. Dean Baell, who was the first to speak, supported his colleague with his usual vigor. He was followed by Dr. Payne, who emphasized the idea of God as a living God which, according to the essayist, had been brought into clearer light by the redistribution of the contents of the Old Testament. Prof. Bradley, too, spoke with hearty approval of the paper and charged his hearers not to fear, but to favor, the most thorough investigation as to the origin of both Testaments, thus bringing Evanston into line with Boston. President Raymond, of Wesleyan, followed in the same strain. Professor Cooke, of Chattanooga, the last speaker, disagreed not only with Professor Mitchell, but with some of the other speakers, but he commended the spirit of the paper and insisted that our scholars should be given absolute freedom in thought and discussion. When the session closed, every one felt that it had been a great occasion. The afternoon session was devoted to a discussion of "The Catholic Spirit in Methodism."

The speakers were Dr. H. K. Carroll, of New York; Prof. J. W. E. Bowen, of Atlanta; Rev. Richard Pladdeman, of Pittsburg; and Dr. N. E. Simonson, of Evanston. This discussion was followed by a paper on "The Vitalizing of the Other Faiths by Contact with Christianity," by Prof. W. F. Oldham, of Delaware, Ohio.

In the evening Dr. J. M. Buckley, of New York, lectured on "John Wesley" before an immense audience crowding the great church to its utmost capacity. He spoke for two hours in his characteristic manner, illuminating all that he touched with bright and entertaining speech.

The session on Wednesday opened with a service conducted after the manner of the early Christian Church. Prof. J. T. Hatfield, of Evanston, then read a paper on "Church Music," and was followed by Rev. Dr. H. D. Atchison, of Wilmette, Ill. "Church Architecture and Church Decoration" was the subject of a paper read by Prof. T. W. Gaggin, of Syracuse, N. Y. The paper of Rev. H. Frank Hall, of Des Moines, Ia., on "The Order of Public Worship," was read by Prof. Stuart, of Evanston.

At the afternoon session Prof. F. S. Baldwin, of Boston University, read a paper on "The Present Position of Sociology." Prof. Baldwin claimed that sociology was not a science. He said that man by his art has given a name to sociology before its birth. "Let us now endeavor," he said, "to bring it forth." Prof. William Caldwell, of Evanston, followed in an address. Dr. F. M. North, of New York, then read a paper on "The Open Church in the City." He said that the city furnished an unprecedented opportunity to carry on the work of God. This was especially so, he thought, of American cities, which are the dotam and jettam of the wrecked cities of Europe. "Methodism has too long been frightened at the spectre of humanitarianism," he said. "Jesus was the greatest humanitarian the world has ever seen." An address by Rev. J. W. Magruder, of Springfield, O., closed the afternoon session.

The entire evening session was occupied by President Charles J. Little, of Evanston, who spoke discriminatingly on "Charles Wesley." Again on Thursday evening Prof. Little lectured on "Francis Asbury and John McClintock."

Thursday morning opened with worship according to the service of the synagogues in the days of Christ. Prof. Fletcher Durell, of Lawrenceville, N. J., gave a paper on "John Wesley in 1935: A Forelook." He was followed by Rev. D. Dorchester, Jr., who read a paper on "Changes in Religious Thought." Dr. Dorchester excelled himself in an able, scholarly and luminous résumé of the constant changes which have marked and are marking the progress of man into larger and higher spiritual knowledge and attainments. This was a careful and finished production worthy of the widely-cultured scholar who gave it.

One of the clear triumphs of the whole Congress was the paper by Prof. Borden P. Bowne, of Boston, on "Ethical Legislation in the Church." This limited space can give no conception of the power and scope of this truly extraordinary utterance in which Prof. Bowne "delivered his soul" (to use his own phrase) on the question of the present attitude of the church in matters touching rules of conduct. He advised the Bishops who were present to inaugurate some action looking toward a return to the attitude of the church before 1873 on the question of amusements. The present law he criticized as ineffective and as tending to give the church a bogus reputation for piety. The paper is of permanent interest, and should be published at once. When published, it cannot fail to stir public discussion, if only by the sting of its brilliant satire.

Following Professor Bowne's paper there was a Thanksgiving service again completely filling the church. The sermon was preached by Bishop Warren, and was of marked power and eloquence.

The last day's session began Friday morning with worship after the rules of the Chautauque Sunday service, after which Rev. Herbert Welch, of Brooklyn, N. Y., read a paper on "The College Student and the Christian Confession." This was followed by an address by Chancellor W. F. McDowell, of Denver University. Miss Gertrude Buck then read a very suggestive and helpful paper on "The Spiritual Rewards of the Higher English Scholarship." Miss Buck being the only lady on the program, excited considerable interest. Her paper was one worthy of all praise.

In the afternoon Rev. Franklin Hamilton, of Newburyville, read a paper on "Ministerial Education in the Methodist Episcopal Church." He took the ground that a large percentage of the Methodist preachers are not properly equipped for their work. He pointed out some of the causes of this, referring to the methods of the church, its economy, various ministerial makeshifts, and the noticeable coldness toward progressive scholarship. He suggested a working basis for proper ministerial education. Prof. Moore, of Chicago, followed in an address discussing some of the suggestions of the paper.

The last paper was by President A. W. Harris, of Orono, Maine, who treated of "The Relation of the Methodist Episcopal Church to Methodist Students in State Universities." Out of his experience as college president, Mr. Harris spoke interestingly and instructively upon the problem which faces the church in dealing with its students in all schools. He offered several thoughtful additions to the recognized views and attitude of the church on this subject. The paper as a whole was calm, wise, and of great practical value. It ought to find a wider hearing throughout the church.

In the evening the concluding exercise of the Congress was a lecture on "Peter Cartwright and His Class" by Rev. Robert McIntyre, of Chicago. This inimitable platform orator handled his subject with his accustomed aplomb and mastery of humorous resources. The address was greatly enjoyed by another great audience, thus fittingly closing the week. A superb program had been most worthily carried out.

Among those attending the Congress from New England were Rev. C. H. Talmage and Rev. A. F. Sharp.

FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY.

THE General Committee met for its annual meeting in Hanson Place Church, Brooklyn, N. Y., Nov. 9 and 10. The Bishop present were: Bowman, Merrill, Andrews, Hurst, Ninde, Walden, Mallalieu, Fowler, Pittsford, Newman, McCabe, and Cranston. All the representatives of the district were present, save Rev. R. T. Miller, of Pittsburg. The representatives of the Board were Drs. R. S. Rust, Pearne, Moore, Pearson, Walsh, Runyan, Weakley and Courtney, Rev. C. Golder, and Messrs. R. T. Miller, G. B. Johnson, W. F. Boyd, D. D. Thompson, and C. W. Bennett. The corresponding secretaries, Drs. Hamilton and Mason, were present; also Rev. Dr. Rees, the recording secretary, and Dr. Curtis, the treasurer.

The first business was the presenting and reading of the report of the Board of Managers. It was quite full, furnishing a large range of facts. The first half was read by Dr. Mason, and the last by Dr. Hamilton. The report opened with the following:—

"Fathers and Brothers: The Methodist Episcopal Church has expended nearly or quite \$500,000 in the South, in addition to the expenditures of the local societies, during the last year. Of this amount the subsidy to the *Methodist Advocate*, at Chattanooga, was \$2,000; the *Southern Christian Advocate*, at New Orleans, \$4,000; the dividends from the Book Concern to the Conference were \$15,520; the Tract Society expended \$2,500; the Sunday School Union, \$5,500; the Board of Education, \$11,858.30; the Woman's Home Missionary Society, \$41,000; the Church Extension Society, \$13,150; the Missionary Society, \$90,053; and the Freedmen's Aid and Southern Education Society, \$261,562.10. Additional amounts were given through the American Bible Society and various other organizations; and money was also contributed directly by individuals."

The report further says:—

"The Minutes of the Conference in the South report 263,038 church members and probationers among the black people, and 320,229 among the white people—a total membership of 583,267, or about one-fourth of the membership of the entire church; which is a gain over the previous year of 1,816 black members and 6,015 white members—a total gain of 7,831. The increase of the value of church property is \$238,328."

"The Freedmen's Aid and Southern Education Society expended \$17,490.91 more during the last year than the previous year, and reports 47 schools and 9,313 students enrolled; there are 24 schools among the black people, having 333 teachers and 4,995 students enrolled; 35 schools among the white people, having 171 teachers and 4,318 students enrolled. The Society has now expended about \$4,500,000 since it was organized."

"The economy of the schools has always been an inviting feature to the students of small means. There are other denominations which spend more money in the South than the Methodist Episcopal Church, but the cost to the churches for each student for one year is as follows: Baptists, \$40.87; Presbyterians, \$31.25; Congregationalists, \$19.45; and Methodists, \$14.05."

On industrial education the report says:—

"As the first requisite to success in life is 'to be a good animal,' and to be 'a nation of good animals' is the first condition of national prosperity, the schools must compass the physical education. Intellectual training of life will not supersede muscular activity. Christian education, to be wholesome and comprehensive, must be industrial. There has been a tendency in some of the schools, with the reduction of the income of the Society, to neglect industrial training, and the number of students in the industrial schools has been diminished. Where the lack of interest has been apparent, and the schools have not devoted themselves to the industries, as it was thought they had done formerly, the aid of the Slater Fund has been withdrawn, and severe criticism of the management has been made. A lady who has given the Freedmen's Aid Society between \$20,000 and \$30,000, wrote the corresponding secretary last week, saying: 'We regard industrial training in all the departments of human life as the only proper basis of education for every human being, either white or black, rich or poor; and are not willing to make any donations for any industry that is to last only one year or a few years. Manual labor and training lead to the highest development of virtue, and necessarily stand for the protection of home and family life. God ordained it so when the first man went forth in the original garden, that "man should earn his bread by the sweat of his brow."'

"The schools in which industrial training had been neglected have been visibly affected thereby in all their other departments. It has been recommended, therefore, as will be seen by reference to the appropriations to the schools which have industrial plants, that certain sums of money be set apart to be used for the industries only. Two thousand and twenty-two young men and women have been taught the various trades and industries. The male students in manual training and trade schools are: agriculture, 21; printing, 90; painting, 18; masonry, 77; shoemaking, 5; tanning, 3; carpentry, 90; cabinet-making, 11; blacksmithing, 35; laundry, 101; baking, 1. The female students in domestic economy among black people are distributed as follows: housekeeping, 199; sewing, 946; cooking, 359; dressmaking, 179; nursing, 21."

Secretary Hamilton awakened deep interest in the work by using the stereopticon in connection with his address. Very creditable pictures of the schools were thrown upon canvas and explained by the secretary. It was a happy feature, and similar exhibitions will markedly accelerate interest in this work which the church is accomplishing.

The total receipts and expenditures of the Society and the schools for the year ending July 1, 1897, are:—

Receipts.	Amount.
Cash on hand, July 1, 1896,	\$1,149.35
Conference collections,	\$5,268.00
Bequests and legacies,	4,339.85
Endowment account,	4,739.38
For tuition, room rent, and incidentals	
from students,	\$7,571.58
Donations to individual schools,	5,173.74
John F. Slater Fund,	8,800.00
Peabody Fund,	3,000.00
Insurance,	1,739.90
Treasury overdraws,	18,981.86
Miscellaneous,	\$5,970.81
Total receipts,	\$981,562.29

Comparing the receipts with those of the previous year, there is found to be increase and decrease as follows:—

	Increase.	Decrease.
Cash on hand, July 1, 1896,		\$1,149.35
Conference collections,	\$5,268.00	
Bequests and legacies,	4,339.85	
Endowment account,	4,739.38	
For tuition, room rent, and incidentals from students,	15,915.95	
Donations to individual schools,		7,436.85
Insurance,	1,739.90	
Peabody Fund,	3,000.00	
Treasury overdraws,	18,981.86	
Miscellaneous,	\$5,913.85	
Total increase and decrease,	\$99,737.94	\$92,567.03
Surplus of increase,	\$7,170.91	

There is much reason for encouragement in this comparison. It has been more difficult to collect benevolent monies the last year than in any year of the Society's history. The fact that there is any increase is great gain. Then the decrease is mostly in bequests, legacies, and donations to schools, which are always irregular and uncertain sources of income. The gain in Conference collections is the hopeful indication. More churches have responded to the appeals of the secretaries than have ever responded before, and the promise to prevent the claims of the Society is much more general and assuring.

EXPENDITURES.

Salaries of teachers and other local expenses of schools among black people,	\$155,153.92
Among white people,	\$9,075.92
Total school expenses during the year,	\$264,229.84
Interest on account of loans, bonds and annuities,	\$17,793.39
Printing reports, blanks, and supplies, including the <i>Christian Educator</i> ,	5,680.13
Office and traveling expenses,	16,943.84
Miscellaneous expenses,	\$9,536.54
Total,	\$303,613.69

Expenditures, Less outstanding drafts not paid by treasurer before July 1, 1897, \$379,341.71 \$7,779.61 |

Expenditures for the year, Boarding hall account, \$387,121.30 \$8,576.62 |

Total expenditures for the year, \$395,697.92 |

We also append that section of the report which speaks of the debt of the Society:—

THE DEBT.

Outstanding bonds at five per cent,	\$175,000.00
Bills payable,	\$2,500.00
Annuities and other moneys given for special purposes,	\$19,300.91
	\$197,800.91
Treasury overdraws, June 30, 1897,	\$4,801.00
	\$202,601.91
Less bills receivable,	\$7,455.80
Indebtedness reported July 1, 1896,	\$195,146.11

Additional old indebtedness of the schools brought to the treasury, \$15,957.67 |

The effort of the administration for four years has been to gather together all the obligations of the Society which have stood connected with different schools, and where they have been drawing extravagant rates of interest, and either pay them or provide for them from the treasury at reasonable rates. The result was apparently to increase the indebtedness, but not really to do so, for the Society was as liable for all the recognized obligations of the respective schools as when they were converted into the bonded indebtedness. Every year these obligations have been accumulating, and have had to be provided for. If it had not been for some of the last of these inherited obligations, which were paid by the treasurer during the year, the receipts would have met all the expenditures. Such has been the faithful and provident care of the managers, the income of the Society the last year has paid all the regular current expenses. An overdraft appears, because more of the old indebtedness has been paid, and also the special appropriations for unforeseen and unavoidable expenses, which were authorized by the General Committee at Pittsburg, have been met. But with all these added burdens the Society has not accumulated within the last two years as much indebtedness as the similar organizations of the other denominations. When the Society authorized the issue of \$175,000 in bonds, the bonds for \$100,000 which had been issued previously were called in, to be exchanged for an equal amount of the new bonds; this exchange has been made, and the old bonds have been destroyed.

The final appropriations call for \$107,000 for the fiscal year.

The committee on Conference Collections recommended the pastors to set apart the second Sunday in December to present the claims of this Society. The committee recommended that the churches observe the Sunday after Lincoln's birthday in February for special services. The offerings would be used to reduce the indebtedness of the organization.

For the purpose of awakening more general interest among the people, and presenting to them more detailed and definite information regarding the importance of the work of the Freedmen's Aid and Southern Education Society, its methods of carrying on its work and the financial aid needed therefor, it was recommended that all the pastors in our church read the *Christian Educator*, the official organ of the Society; and, to still further secure these ends, that they be requested to promote the circulation of this journal more generally throughout the church.

The committee on Buildings and Improvements recommended the following appropriations:

\$1,000 to Rust University to complete twenty-five rooms; \$1,000 to complete the industrial plant at Claflin University; \$7,000 to complete building at the Philander Smith College; and \$2,500 to complete Samuel Houston College.

The following sums were made immediately available: \$300 to Rust University and \$400 to Fort Worth University.

Rev. Dr. W. H. W. Rees was elected assistant corresponding secretary of the Society.

The Board of Managers was directed to fund such additional amount of the obligations of the Society as it may find necessary.

The committee approved the action of the Board of Managers in giving the name of Walden University to the aggregation of the institutions of the Society in Nashville.

The earnest and successful efforts toward the completion of the buildings at Morristown, Tenn., and Bennett College, Greensboro, N. C., were commended. Dr. Mason was congratulated on his success in meeting the heavy obligations that Bishop Harris had assumed toward the completion of the building at Bennett College.

It was an interesting and hopeful meeting and gives promise of a brighter day to this very urgent cause.

KENT'S HILL.

Prof. J. L. Morse.

AMONG the many worthy men and women who have contributed to their labor and means to build up our Methodist academies and colleges, the name of

Luher Sampson

deserves the honor and reverence of all lovers of sound learning. He gives this quaint account of himself in a record preserved by Dr. Charles F. Allen, who has been for more than half a century closely identified with the work and the workers who have built the Maine Wesleyan Seminary. I quote without any essential change from the original document:—

"I was born in Duxbury, March 25, 1760, and became a soldier in the Revolutionary War before I was sixteen years old, and served three years in divers places. No one can know but by experience what I suffered in cold and heat and for want of food. When I was thirty years old, I hurt myself by a fall. When I was better, I set out west to look me up a new home. When I came to a road that led east, my mind was cast. As I had started for the west, I concluded to go west; but the farther I went, my mind was the more cast, till I stopped my horse and went into a path to pray to the Lord which way to go. It was still east I decided that I would not go right back; but when I came to another road that led east, if my mind was still east, I would go east. As it was, I came east, and after looking at other farms took this one, on which I have lived for forty years. It contained 215 acres. About forty acres had been tilled, which was held in grass and grown-up bushes. No buildings but a barn partly boarded, so decayed that I had to take it down. The meeting-house on Kent's Hill was up, the walls boarded, the roof shingled—no porch, gable, floor, windows, or doors. It was on my mind, I had got to build a school for myself. I would do this and that for the cause of Christ. It then struck my mind—what for self before the cause of Christ? Is self to be served first? This so followed me till I was quite unhappy, and I concluded I would finish the meeting-house, which I did."

"It laid with weight on my mind that those who should be called to the important office of calling sinners, for whom Christ had suffered and died, to repentance, should have a decent education. As some young men who labored here could not read a hymn well, I applied to the most able and experienced preacher of the M. E. Church in the State. He spoke discouragingly, though I told him I would do considerable to lay the foundation for such a school, and proposed for him to take charge of it. But it laid with weight on my mind. Soon after I met with some loss of property. The thought, 'I will strip you of all your property,' though I had laid out at least \$100 on the meeting-house, yet laid with weight on my mind, though I could find no one to encourage me; so that I concluded it was my duty to do something to lay the foundation for such a school. I got a body incorporated by the name of 'Radfield Charitable and Religious Society,' since changed to the name of the Maine Wesleyan Seminary. I deeded to them 140 acres of good land, in good order, well fenced, with a good house well furnished, with two barns and out-buildings, also 40 acres of pasture. The farm was well stocked with cattle, sheep, and farming tools, at the cost of \$4,500; also in good notes on interest to the amount of \$5,500. So the whole sum was \$10,000."

On this foundation—a princely one for early Maine Methodism—scores of faithful workers have built their gold, silver, and precious stones, with some admixture, no doubt (such is human weakness), of wood, hay, and stubble.

The old shop and farm accounts, kept with those who were working their way through school, are resplendent with great names. The writer has spent hours over these ancient documents, but can only mention now that facile princes among

Methodist educators—Dr. Joseph Cummings. The undisciplined energy of the youth in the shops is suggested by some interesting charges for "avrig damig." The shop book-keeper seems not to have been connected with the literary department. The school shows magnificent results in trained men and women in church and state, but the \$10,000 of Father Sampson and the "sinking fund" of a shop of unskilled mechanics did not save it from financial embarrassment. The writer has in years past explored the subscription books and correspondence of the olden time. John Quincy Adams, President of the United States, "the old man eloquent," appears as one of the early contributors to the promising enterprise. The large givers such as Dr. Eliphalet Clark and Samuel R. Bearce, with others of like mind and ability are well known; but there are many humble helpers whose names will be recorded on high. I have found a subscription of \$25 which was paid by one of our early Methodist ministers in five annual instalments, and the Conference Minutes show that he was receiving less than the \$100 annually for those years of pastoral service.

From such humble beginnings, by such self-sacrificing efforts, the Seminary has advanced to its present proportions. The farm is large and productive, the school buildings, while greatly needing some minor improvements, are in general attractive and substantial and among the best for their purpose to be found. The endowment fund is over \$100,000, the most of which is held in trust by the Maine Wesleyan Board of Education, a corporation entirely independent of the trustees of the Seminary. This board was incorporated years ago, chiefly by the prudent foresight of Rev. S. Allen and Dr. Eliphalet Clark, to guard against any possible wasting of the invested funds by trustees who had the responsibility of incurring expense and paying the bills.

A Recent Visit to Kent's Hill

and free conversation with several of the Seminary trustees have emphasized some facts and impressions that I would like to share with other friends of the Seminary through *ZION'S HERALD*.

President A. F. Chase is a prince among teachers, an energetic and wise administrator of discipline, a man whose trained eye will be upon every interest of the school, and whose influence will be felt for good on students and teachers and also on all that bears upon the material welfare of the institution. He is well and favorably known throughout the State and many parents will desire to entrust the education of their children to his judicious Christian care. No man in our church schools has a deeper interest in the religious welfare and mental development of his pupils, and no man's pastoral oversight has been more fruitful in results. I judge that he will be ably supported by the associate board of teachers.

It takes time to correct errors and develop far-reaching plans; and while Dr. Chase and his associates are doing their best for the youth of our homes and are true to the best traditions of the school, I bespeak for them the patient sympathy and prayers and the practical co-operation of all true friends of this historic educational centre.

Allow me, also, to suggest for the thought of the authorities the wisdom of so amending the Seminary charter that there shall be a representation on the board of trustees of the alumni, the Maine Conference, and the laymen of the church as organized in the quadrennial Laymen's Conference; and that there also be a provision in the charter that the president of the school and a majority of the board of trustees must be members in good standing of the Methodist Episcopal Church. Such changes would serve as a safeguard against the possibility of the governing body ever failing to represent truly the moral, religious and educational aims and principles of the body founders of the institution.

Dr. Chase and his associates of the board and in the faculty accept the priceless heritage that comes to them through successive generations of faithful men and women as a sacred trust to be administered with supreme loyalty to God, in the interest of the church and the good people of the State of Maine. No doubt, also, many from distant points will be glad, as heretofore, to share in the benefits.

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The Conferences.

(Continued from Page 5.)

same time delighted, to note the announcement of the engagement of Rev. W. J. Thompson to Miss Mary S., daughter of John S. McLean, of New York city. The paragon is receiving a new coat of paint, in honor, the owner says, of the event.

Our "Bishop" Alonzo Sanderson, I notice, did a little talking in Boston at the National City Evangelization Union. He told the story of his work in Worcester. It is safe to say that he had to epitomize, for he had to tell the whole story, there would have been none other given at the session.

QUIT.

North District.

Lasell Seminary, Auburndale.—Following its long-established custom of providing for its pupils a good lecture course, in which the lecturers shall be first-class and the lectures upon such themes as should be at once familiar and interesting to every well-educated person, Lasell Seminary has just given its girls a treat indeed in the course of lectures upon the sunny and romantic land of Mexico, the lecturer being Rev. Dr. L. T. Townsend, formerly a professor of Boston University and a Mexican traveler of experience. Dr. Townsend's lectures treated most entertainingly of Mexico in its history and antiquities, natural scenery, and social and domestic life, and were doubly interesting by reason of the great number of well-illustrated stereopticon views with which they were illustrated. His audience at each lecture quite filled the Seminary chapel where they were given, and many regrets were expressed when the lectures were concluded.

Ashburnham.—On Nov. 7, 4 were baptized, 2 received by letter, 2 by profession of faith, and 1 on probation. The Epworth League is running a brief lecture course, with Rev. L. B. Bates, D. D., Rev. W. W. Baldwin, and Rev. J. F. Allen as lecturers. The Junior League, now under the care of the pastor's wife, has been assigned to the hour of 3.30 Sundays; the Epworth League holds its service at 5.15; and this, with a consecration service at 6 o'clock, rounds up the Sunday work strong. A fortnightly literary meeting is held by the League on Wednesday evenings. Once a month is presented the *Epworth Week*, a literary journal of original work. Rev. W. W. Baldwin, pastor.

East District.

Lynn, St. Paul's.—The auditorium was reopened for service, Sunday, Nov. 23, after refurbishing and repairs. A new carpet has been laid by the Ladies' Social, assisted by the Sunday-school and the League. The trustees have painted and retouched the pews and the walls, and the vestibules have been renewed. A large congregation heard the pastor's historical sermon from Zechariah 4:6: "Not by might, etc." The singing was by a new chorus. At the evening "remnant service" letters were read from all the living ex-pastors but one, and the congregation, by vote, sent their affectionate regards to these brethren. The day was auspicious of good days to come. Nov. 27 marked the completion of eighty-six years since the dedication of the first Methodist church in that part of the city and the organization of the first church membership. One gentleman was present who personally knew all the forty-six pastors who have served the church, with the exception of the first two. Rev. W. T. Worth, pastor.

Riverdale, Gloucester.—A very neat and attractive "Directory" of this church has been issued, with a view of Riverdale on the cover, and containing portraits of the pastor, Rev. J. F. Mearns, and his wife, together with leading members of the church, both living and dead. Views of the church and parsonage are also given, with historical sketch, list of officers, etc.

East District Ministers' Wives' Association.—This Association held a pleasant and profitable meeting, Nov. 9, with Mrs. J. H. Pillsbury, of Stoneham, although the number attending was smaller than usual owing to the severe rainstorm. An interesting program was rendered, consisting of readings by Mrs. Small, of Lynn, and music by Mrs. Pillsbury. This was followed by the giving of reminiscences of the summer vacations, and we were permitted to enjoy descriptions of experiences both pathetic and amusing, "of some by the rolling prairie, and some by the sounding sea," while still another brought anecdotes from a trip enjoyed the past summer across the water. The serving of a dainty collation by the hostesses closed the afternoon's enjoyment. It was voted to accept an invitation from Mrs. C. H. Stackpole, of Peabody, for the February meeting.

HELEN W. DUBOIN, Cor. Sec.

West District.

Blandford.—During the recent vacation of the pastor, Rev. J. Hall Long, his congregation worshiped with the Congregational people. Some repairs have recently been made upon the church. The "Willing Workers" deserve special commendation for their earnest work in sustaining the social life of the church and helping along financially.

Russell is also under the care of the Blandford pastor, Rev. J. Hall Long. Congregations are increasing in numbers and interest. The church is comfortably filled now on Sunday evenings, greatly to the encouragement of the pastor. A new pulpit Bible and new lamps have been placed in the auditorium, and one new subscriber has been secured for ZION'S HERALD.

Bondville.—A "home camp-meeting and third annual reunion of the Wesleyan Working Band Brotherhood" was held here, Oct. 10-22, and was productive of great good. Several began the Christian life, and many church members were greatly helped. The attendance and interest increased constantly as the meetings progressed. A good spirit prevails, and the prospect for the winter's work is hopeful. The Sunday evening congregations were never larger than at present. The pastor, Rev. R. E. Smith, has just raised a debt of \$50 incurred in repairing the parsonage.

Chicopee.—Rev. R. E. Blaise is gathering up magazines and books to send to isolated country places for Christmas reading. They are all sent to different points in the New England

States, as his experience has shown that people in the South and West do not read so much as in New England.

Gardner.—On Nov. 7, the pastor, Rev. L. P. Causey, received 2 on probation and 1 by letter. After the communion service a statement of the missionary debt was made, and conditional subscription to the amount of \$20 were asked. The response was \$35 in unconditional cash, and

several dollars more subscribed. On a recent Sunday evening Rev. F. Minozuke Yamaguchi, a member of Trinity Church, Worcester, a native of Japan, and now a student at Clark University, gave a very interesting address upon Buddhism and Christianity in Japan, illustrating by his own experience as Buddhist and Christian. He also lectured the preceding evening upon "Japanese Life and Customs." Miss Olive Causey,

the pastor's daughter, was a delegate to the annual Branch meeting of the W. F. M. S. at Hartford, and at the regular Sunday evening service, Oct. 31, she gave a very interesting account of the meeting.

Leyden and East Colrain.—Special revival services have been held for several weeks, and the church has been quickened. The pastor,



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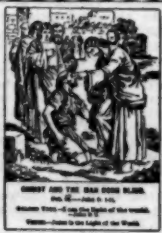
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CONSUMPTION

Rev. W. T. Hale, has been assisted by Revs. E. H. Thresher, of Easthampton, O. M. Sanford, of South Deerfield, F. I. Bell, of Bernardston, and G. W. Clark, of Feeding Hills. The church at East Colrain has sustained a heavy loss in the recent death of E. D. Alexander, an official member for many years.

Springfield, Grace.—Revival services are in progress every afternoon and evening, conducted by Rev. J. A. Haines, of Everett. Rev. E. P. Herrick is pastor.

Ware.—The corner-stone of the new Methodist church was laid with appropriate services on Nov. 11, and the event attracted great attention in the town and vicinity. Because of the chilly

wind and rain, the most of the exercises were held in the chapel of the East Congregational Church across the way. In the preliminary services Rev. J. W. Fulton, the pastor, Presiding Elder Knowles, and the Unitarian and Ware Centre Congregational pastors, all had a part. After a fine address by Rev. A. B. Bassett, of the East Congregational Church, the large audience proceeded to the new building, and the stone was put in place by the builder, H. P. Cummings, and the pastor, the presiding elder conducting the concluding services. In the box which was placed in the stone were a Bible and hymn book, a Bible bearing date 1818, copies of the Discipline, church and local papers, and a history of the church, its officers, etc. The pastor and his efficient people are tireless in their efforts in raising the necessary money for the completion of the new church. In cash and subscriptions \$7,625 have already been raised, leaving \$3,425 yet to be secured.

Westfield.—Special meetings were held, Nov. 7-14, as a result of which twenty-five persons started in the Christian life. The pastor, Rev. L. H. Dorchester, conducted the services, preaching a series of sermons on "The Voyage of Life." The topics for the several evenings were: "The Pilot," "Sailing by Charts," "Our Compass," "The Art of Navigating," "Wreck and Rescue," "Narrow Channels," "Anchor and Harbor."

Orange.—By the will of Mrs. John Ramsay the church at Orange receives \$2,000, which will reduce the debt to \$3,300.

West District Prayer League.—Presiding Elder Knowles, in his strong desire for a great spiritual quickening among pastors and people, has issued a call to all his pastors to join him in a "Holy League to pray daily for a special and continuous outpouring of the Holy Spirit on ourselves, and in convicting and converting power on every charge of the West District." The pledge in this: "I hereby agree with my brethren stationed on the West District in a solemn covenant for prayer. Morning and evening I will regularly meet them in the closet, and will specifically pray for a pentecostal baptism to come upon each preacher, and for a special and continuous outpouring of the Holy Spirit in convicting and converting power on each charge." What wondrous possibilities for West District lie in such united, earnest, specific prayer!

West District Ministers' Wives' Association.—The association was very delightfully entertained, on Nov. 2, in Springfield at the home of Mrs. J. O. Knowles, the wife of the presiding elder. The day was very rainy, and this affected somewhat the attendance, but at 1 o'clock sixteen were present, representing Springfield and the churches in the vicinity. A beautiful and dainty lunch was served, several ministers' daughters assisting. After devotional exercises, led by Mrs. E. P. Herrick and Mrs. C. A. Merrill, Mrs. T. C. Watkins spoke a few words of welcome to Mrs. Knowles, the new president of the Association, to which Mrs. Knowles feelingly responded. Messages of regret and greeting were then read by the secretary, Mrs. A. W. Baird, from the most of the absent members. The general topic of the program was "Reminiscences of my Summer Vacation." Mrs. W. G. Richardson, of St. Luke's, told of her summer at "Sea Rivers," on the South Shore of Massachusetts; Mrs. T. C. Watkins, of State St., of her rest on her farm among the New Hampshire hills; and Mrs. Henry Tuckley, of Trinity, gave a description of her summer of travel in England and Scotland. Songs by Miss Heath, of Asbury, pleasantly varied the exercises. Thanks were given Mrs. Knowles for her delightful hospitality, and to all who had contributed to the success of the gathering, and after singing "God be with you till we meet again," these busy pastors' wives separated, returning to their work with renewed zeal.

Church Register.

HERALD CALENDAR.
Worcester Fr. Mig. at Trinity Church, Dec. 13
W. F. M. S.—The Executive Board will meet on Wednesday, Dec. 8, in the Committee Room, 34 Bromfield St.
CLEMENTINE BUTLER, Rec. Sec.

THE BOSTON WESLEYAN UNIVERSITY ALUMNI CLUB will hold its annual banquet at the American House, 56 Haver St., Thursday, at 6 P. M. Social hour from 5 to 6. Over seventy-five members expect to be present, and a fine time is assured. Dr. Charles F. Rice ('73) will preside. Rev. Charles H. Parkhurst ('66) toastmaster, Charles S. Hill ('93) choragus, Edward L. Mills ('98) undergraduate delegate. Dr. Charles L. Bonnell, of Brooklyn, N. Y., will represent the New York Club, and President Raymond will represent the college.

Marriages.

CROMMETT—TURNER.—In Palermo, Me., Nov. 17, by Rev. O. F. Smith, George M. Crommett, of China, and Adelaide Turner, of Palermo.

MARSHALL—OULTON.—In East Pepperell, Nov. 17, by Rev. C. H. Haines, Charles F. Marshall and Marion S. Oulton, both of Pepperell.

WHIPPLE—KINSMAN.—In Essex, Mass., Nov. 24, by Rev. Joseph Simpson, George S. Whipple and Grace R. Kinsman, both of Hamilton, Mass.

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Our Book Table.

Christian Institutions. By Alexander V. G. Allen, D. D., Professor of Ecclesiastical History in the Episcopal Theological School in Cambridge, and Author of "The Continuity of Christian Thought," "Life of Jonathan Edwards," "Religious Progress," etc. Charles Scribner's Sons: New York. Price, \$2.50.

This volume — one of the "International Theological Library," — needs no word of deserved appreciation for those who are familiar with the distinguished author's other works. So thorough and profound a scholar is he, so familiar with the subjects to be treated, and so loyal to truth always, that it would be impossible for him to make other than a great and nearly ideal book. His purpose is expressed in the following paragraph: "This treatise is a summary of the church's history from the point of view of its institutions. The effort has been made to show how organization, creeds and cults are related to the spiritual life and to the growth of Christian civilization." The book is not only the result of the life study of the author, but it has had time to grow and ripen since it first took specific form. It was begun in a series of lectures delivered at the Lowell Institute some five years ago, which were received at the time with great favor by the public. The general divisions of the work include: "Historical Survey," "Apostles, Prophets, Teachers," "Presbyters, Bishops, Deacons," "The Age of Transition," "The Ignatian Episcopate," "Theories Regarding the Origin of the Episcopate," "The Christian Ministry in the Second Century," "The Age of Cyprian," "Monasticism in Its Relation to the Episcopate and to the Catholic Church," "The Greek Church — Nationality and the Episcopate," "The Episcopate and the Papacy," "The Organization of the Churches in the Age of the Reformation," "The Catholic Creeds," "The Doctrine of the Trinity," "The Historical Significance of the Miracle," "The Doctrine of the Atonement," "The Person of Christ in Modern Thought," "Baptism," "The Development of Principles which Affected the Cultus," "The Christian Cultus," "The Lord's Supper." The volume has an excellent table of contents and a carefully prepared index. It is a comprehensive, reliable and standard work.

Harmony of the Acts of the Apostles; and Chronological Arrangement of the Epistles and Revelations with Chronological and Explanatory Notes and Valuable Tables. Designed for Popular Use, and Especially Adapted to Sunday-schools. By Geo. W. Clark, D. D. A New and Revised Edition. Philadelphia: American Baptist Publication Society. Price, \$1.25.

A good popular commentary, with some points of superiority over most others. The main body of the work appeared thirteen years ago. The chief addition is found in the second part, where the Epistles, not only of Paul, but of Peter, James, John, and Jude are given, in the Improved Version of 1891, published by the American Baptist Publication Society. This is not an immersionist version, as might be supposed, like that published some years ago by the American Bible Union, where we read about "John the Immerser," who said, "He will immerse you in the Holy Spirit and fire." It is an excellent and accurate rendering, in some respects superior to the Revised Version of 1881. For example, in 1 Cor. 13, it has "If I bestow all my goods in food," instead of "to feed the poor;" and "imputes no evil," instead of "taketh not account of evil;" and "we see now through a mirror obscurely," instead of "we see in a mirror darkly." It goes further than the Revised in modernizing the form of speech.

The Holy Land in Geography and in History. By Townsend Mac Cohn, A. M., Author of "Historical Geography Charts of the United States," "Historical Geography Charts of Europe," etc. Two Volumes. Illustrated with 1st Full-page Maps. Price, \$2 per set. Sold by the Author, Townsend Mac Cohn, 25-25 East 19th St., New York.

Volume I contains geographical maps, both physical and relief, based upon actual survey maps of the country as it is today; Scriptural maps, showing the identifications of the Biblical sites so far as known and according to the best authorities; and good indices. Volume II presents historical maps (progressive) so arranged as not only to emphasize the fact that Biblical history is part of and inseparable from the world's general history, but also so complete as to embrace a special map for each specific period of the country's history, for every lesson which a teacher may have to teach. An historical text is placed opposite each map, brief, suggestive, based on the Scriptural narrative, but written in the light of the latest discoveries and the broadest critical Christian scholarship. This is the work of a skilled specialist, and is the latest and most desirable of its size that we have seen.

His First Charge. By Faye Huntington. Boston: Lothrop Publishing Co. Price, \$1.25.

Mrs. Foster, who under her pen name of "Faye Huntington," has written a number of serious and purpose-filled stories of the "Pansy" school, touches in "His First Charge" a question of responsibility. A young minister finds his first charge to be a parish in a rich hop-growing country. The hops are harvested and sold for the making of malt liquors, beer being the chief result. An earnest apostle of temperance, the young clergyman is faced at once by the question, "What is my duty?" How he solves the question and how he is helped and hindered by those with whom he is in daily contact, furnishes the material and action of the story. The book is well illustrated.

Souvenir History of the New England Conference. Vol. II. South District. Edited by Rev. William Albert Thurston. Boston: Press of Lounsbury, Nichols & Worth. Price \$1.50.

The casual reader can scarcely realize the vast amount of work involved in the preparation of a history of a large Conference like the New England. This second souvenir volume pre-

sents a history of the South District; the East District having been issued last spring, and the North and West Districts being already in press. Pains-taking care and minute attention to detail are evinced on every page of this inviting and interesting book of 280 pages. A concise history of each church in the district is given, with views of the church edifices and parsonages, together with portraits of the present pastors, and, in most cases, their wives, to which are added portraits of presidents of Epworth Leagues and Sunday-school superintendents. In clear type, on heavy colored paper, with beautiful half-tone illustrations, and bound most attractively in dark red or pale green, with gilt top and sides, this is a model Conference district history. It is admirably adapted for a Christmas gift, especially to one who cannot afford to purchase it.

School Boy Life in England. An American View. By John Corbin. Harper & Brothers: New York. Price, \$1.25.

This volume represents a study of the great institutions of "secondary education" in England — the public schools. As types of the system the author selects Winchester, Eton, and Rugby, representing, broadly speaking, scholarship, the aristocratic, and the middle-class sentiment. Mr. Corbin discusses the schools with special reference to the "house" system, self government by the boys, the character of athletics, and the relations between boys and masters. The importance of secondary education, in the author's estimation, is very great, and he closes the volume by saying: "If we were to add anything, it would be that the function of the college is of greater importance

to the nation than that of the university, and that the function of the secondary school is more vital than that of either."

Sport Royal. By Thomas Martindale. Press of H. W. Shaw Co.: Philadelphia. Price, \$1.

With a quotation from "Twelfth Night" as a title — "Sport Royal, I warrant you" — Mr. Martindale gives in this attractive little volume a record of a sportsman's experiences in the Moosehead region, the great Northwest, North Dakota, Cape Cod, White Sulphur Springs, and the wilderness of Pike County, Pa. Moose and caribou in the Maine woods, antelope, bears, wild geese, and trout in Canada, brant on Cape Cod, black bass in Virginia, are some of the game described in a most fascinating way by this true lover of sport in the forest and by river and lake. The book has a portrait of the author as a frontispiece and is well illustrated from photographs.

Lochnivar. By S. R. Crockett, Illustrated by T. de Thunstrup. Harper & Brothers: New York. Price, \$1.50.

Anything from the pen of the author of "The Gray Man" will be sure of a welcome. "Lochnivar" first appeared as a serial in Harper's Bazar, where it reached a wide circle of interested readers. The scene opens in Scotland at the close of the seventeenth century, but is soon transferred to Holland, where most of the events take place. The love affair of the hero, Wat Gordon, and Kate McGhie is the motif of the book, and the romance is interwoven with the clash of arms and the thrilling excitement of adventure. The chapters recounting Wat's escape from prison and the

death of the Little Marie are among the most interesting and touching in the volume.

A Fountain Sealed. By Sir Walter Besant. Frederick A. Stokes Co.: New York. Price, \$1.50.

A new book by the author of "All Sorts and Conditions of Men" will be eagerly welcomed by the novel-reading public. "A Fountain Sealed" is the story of a beautiful Quaker maiden, who at the age of twenty goes to London to visit a cousin, and eventually becomes a member of the Church of England. Two noble men, brothers, fall in love with her. The elder wins her, and she refuses to know his rank until she is his wife. On the wedding day, however, he is declared King, and they part forever. The story is told by Miss Nancy herself, twenty years afterward. The once affianced bride of George III. remained true to her royal lover all her life, which was passed in retirement in a house given her by his brother Edward, Duke of York. And she could say at the end: "I hear people speaking of his happiness, his domestic happiness, with the Royal Lady his consort. Oh, think not I grudge his happiness; he cannot be too happy for me; my prayers go up for him both day and night; but still I feel — yes, I cannot choose but feel — I was the first, I was the first."

The Great Stone of Sardinia. By Frank R. Stockton. Illustrated by Peter Newell. Harper & Brothers: New York. Price, \$1.50.

In this amazing story Mr. Stockton has made one of his boldest flights of imagination. It opens in the year 1917, on an Atlantic liner just nearing New York. His hero is a brilliant young inventor, Roland Clewe, who plans an

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Mischiefous Goodness; and Other Papers. By Charles A. Berry, D. D. Thomas Whitaker: New York. Price, 30 cents.

This is another in the series of "Small Books on Great Subjects," which this publisher is bringing out. Dr. Berry is a preacher of sanctified common sense, and this volume contains ten of his best addresses upon practical Christian living. It is a Christian tractate for the times and one of the best that has been placed on our table.

An Oregon Boyhood. By Rev. Louis Albert Banks, D. D., Author of "Common Folks' Religion," "White Slaves," etc. Illustrated. Lee & Shepard: Boston. Price, 15 cts.

Dr. Banks takes his readers into an entirely new field in "An Oregon Boyhood," in which he gives the present generation a description of the scenes and adventures of boyhood and youth in that far Western country. The youth of the present day who knows that the journey to Oregon is only a six days' ride in a palace car can hardly realize that the author's father crossed the country in 1832 in a "prairie schooner" drawn by oxen, and consumed six months in the journey from Arkansas to the banks of the Willamette, where he settled. The descriptions of the occupations of a growing boy in a new country are fresh and vivid. School life, mountain climbing, winter sports and occupations, life in the mining camps in the early days of gold mining, and salmon fishing, are among the subjects described.

Magazines.

—The *Methodist Review* for November-December is somewhat disappointing. Neither the topics treated, nor the contributors taken as a whole, are likely to attract the attention of a critical public. Dr. J. H. Potts' paper on "Our Disjointed Episcopacy," is likely to arouse some criticism, as will also Dr. B. F. Rawlins' answer to the inquiry: "Is the Millennium an Evolution?" (Eaton & Mains: New York.)

—Perhaps the contribution that Americans will first read in the November *Contemporary Review* will be James Bryce's opinions of "The Mayoralty Election in New York." This astute observer of our institutions and people has expressed his judgment with great frankness. Andrew Carnegie answers negatively the inquiry: "Does America Hate England?" Agnes Grace Weld writes sympathetically of "Tennyson," as suggested by the biography of the poet written by his son. Arnold White has an important contribution upon "Europe and the Jews." On the whole, it is a strong number. (Leonard Scott Publication Co.: New York.)

—The *Nineteenth Century* for November groups a very remarkable list of contributors. Among them are Crispi (late Prime Minister of Italy), who writes forcefully upon "The Dual and the Triple Alliance;" Sir Robert Giffen, upon "The Monetary Chaos" in America and England; Professor Mahaffy, upon "Modern Education;" "Ouida," upon "The Italian Novels of Marion Crawford;" Major Lapard, upon "Liquor Traffic in Africa;" Sir John Lubbock, "On the Financial Relations of Great Britain and Ireland;" Hon. John Morley, upon "Gaiety in London." It is a work of supererogation to commend such a corps of contributors. (Leonard Scott Publication Co.: New York.)

—*Popular Astronomy* for November contains a report of the "Dedication of the Yerkes Observatory," with fine electro of the same. Two of the several contributions are particularly interesting and scholarly:—"The Aspects of American Astronomy," by Simon Newcomb, and "Evenings with the Stars," by Mary Proctor. (Northfield, Minnesota.)

—The *Biblical World* for November is especially valuable to those who desire to get at the essence of Biblical information and facts. Prof. Sylvester Barnham, D. D., writes upon "Jesus as a Prophet." Dr. George E. Merrill, of Newton, contributes a very interesting and instructive paper upon "The Hittites of Palestine," which is finely illustrated. Prof. Shailer Matthews presents a critical review of "Professor McGiffert on the Apostolic Age." Other departments are well sustained. (The University of Chicago Press.)

—The *American Journal of Sociology* for November maintains the high character which this review has won for itself. John E. Commons writes suggestively upon "The Junior Republic." Carlos C. Clouston presents a paper upon "The Hierarchy of European Races." Albion W. Small explains "The Meaning of the Social Movement." H. A. Mills presents the case of "The Relief and Care of Dependents." (The University of Chicago Press: Chicago.)

—*Music* for November is a good number. There is an excellent portrait of Mr. Emil Paur, conductor of the Boston Symphony Orchestra. There are biographical and critical articles upon Charles Gounod, Eduard Schmitt, and John Barlingford, Jr. The departments of "Editorial Brics-a-brac," "Things Here and There," "Public School Music," and "Answers to Correspondents," are full and suggestive. (Music Magazine Publishing Co.: Chicago.)

"Brown's BRONCHIAL TROCHES" are a simple and convenient remedy for Bronchial Affections and Coughs. Sold only in boxes.

Obituaries.

Richardson.—Mrs. Maria Burgess Richardson was born in Plymouth, Mass., in 1823, and died at her home in Taunton, Mass., Sept. 29, 1897.

In early years she resided in North Dighton, where she united with the Methodist Episcopal Church, and actively engaged in the work of the church and Sunday-school. From the young men she there taught, two have entered the ministry of our church. In North Dighton she taught in the public schools, and subsequently married Andrew J. Richardson. For the last eighteen years she resided in Taunton and was a member of Grace Church, being especially interested in the Woman's Foreign Missionary Society. To her husband and sons she was a benediction, combining all material ministrations with lofty spiritual ideals, and winning her three sons to activity in the work of the church.

For several years declining health, coupled with the distance of her home from the church, prevented her regular attendance; yet her interest in the prosperity of Christian work was unabated, and her sympathy for the workers even in foreign lands continued. She had constantly stored her mind with Scripture, which was her inspiration when deprived of the privilege of public worship. It was her comfort, also, during her last illness. Repeating, "Bless the Lord, O my soul," and "Let not your heart be troubled," she bore the oft-recurring pain until at sunrise eternal day dawned upon her, closing 74 years of life and 60 years of Christian service. B. F. SIMON.

Wilson.—Mrs. Melissa Wilson, daughter of Russell F. and Charlotte Wolcott, was born in Thetford, Vt., June 26, 1831, and died in North Walpole, N. H., Sept. 13, 1897.

Mrs. Wilson lived in Lowell, Mass., for some time when a girl, and it is probable that she was converted during this time. She first united with the church, however, in Claremont, N. H., where she cast in her lot with "the people called Methodists." It was at Claremont, also, that she was married, Dec. 25, 1855, to Jefferson Wilson; there she lived for eleven years; and thither all that was mortal was borne for interment on a bright September afternoon, two days subsequent to her decease.

Mrs. Wilson had been practically an invalid from very early life, and for some years her condition had rendered activity in church work impossible and even prevented visits to her nearest neighbors. Yet she suffered uncomplainingly, did what she could in her own home, and within two years had spent many months at Claremont helping care for her aged and feeble parents at the cost of an effort, that few, if any, realized, and which doubtless hastened her own death.

She moved to Bellows Falls with her husband some time previous to 1870, in which year they took up their abode in North Walpole. In the latter place her husband died, and there the later years of widowhood and increasing infirmities were chiefly spent, cheered and sustained, however, by the filial affection and constant care of her only son, George, as well as by the presence and comfort of her daughter.

Her membership for some years had been in the Methodist Episcopal Church in Bellows Falls, where, though intimately known by but few, as was natural, her character was highly respected. The funeral services were conducted by her pastor, who accompanied the remains to the place of burial.

Dickerman.—Seventy-one years ago James Warren Dickerman was born into the kingdom of nature; forty years ago he was born into the kingdom of grace; Oct. 30, 1897, he was born into the kingdom of immortality.

He was converted during the pastorate of Rev. John B. Hunt, in 1857. He was completely transformed from the "natural" into the "spiritual" man, and received the clear witness of the Holy Spirit of his sonship with God. His life was henceforward marked with cheerfulness and continued trust in Christ, and demonstrated to all who knew him that he found his highest joys in the service of God. Without the least affectation he was always ready to perform any work that would glorify God and help humanity. He had a high appreciation of religious literature as a help to his personal piety, and was wise enough to see that he must have ZION'S HERALD to make him an intelligent Christian and loyal Methodist. He was faithful to his pastor, loved the Sabbath and public worship, was interested in the Sunday-school, in which he had a large class of adults, loved the weekly prayer-meeting, and, although a very busy man every day in the week, was always present in the class-meeting of which he was leader, counseling and observing both old and young. That light from heaven which illuminated his soul forty years ago shone brighter and brighter unto the day of his sudden release from earth. When the grace of God triumphs in a man's soul for nearly half a century, it is not a matter of surprise that it produces such a consistent life as that which has just now closed.

In the death of James W. Dickerman seven

children have lost a loving father, the town of North Easton, Mass., an esteemed citizen, and the church an honored member and useful officer. H. D. ROBINSON.

Fifield.—Mrs. Adaline M. Warren, wife of Benjamin Fifield, died in Bellows Falls, Vt., Aug. 29, 1897. She was born Jan. 1, 1827, in Lyme, N. H.

Her earlier years were spent in her native town, and here she gave herself to the Lord at the age of fourteen or fifteen. Her conversion was part of the fruit of an extensive revival, as a result of which forty persons, including Mrs. Fifield, united with the Congregational Church at one time. Her religion was not of a demonstrative type, and she was modest in her professions, even to the verge of diffidence; there being comparatively few with whom she could converse with perfect freedom as to her religious experience.

She was joined in marriage with Benjamin Fifield, Aug. 31, 1845, so that almost exactly two years before her death they had completed a half-century of wedded life. Thirty-eight years ago they removed from Canaan, N. H., to Bellows Falls, where they have since resided, and where they won the respect and esteem of all who knew them. Of late they had made their home with their daughter, Mrs. E. E. Ramsey, whose constant and tender ministrations did what was possible to lessen the sufferings and cheer the last days of the deceased. Of the chil-

dren born to Mr. and Mrs. Fifield only this daughter and a son, George L., survive.

Mrs. Fifield retained her membership in the Congregational Church at Lyme, N. H., until her removal to Bellows Falls, soon after which she transferred her relationship to the Methodist Episcopal Church, of which she remained a member thenceforth. She was a regular attendant at the Claremont Junction camp-meeting from the time it was founded till the season of 1896, when ill-health prevented, and she greatly enjoyed the meetings.

For about a year and a half previous to her death she had suffered extremely from rheumatism and a complication of kindred diseases; but she bore her sufferings with patience and fortitude, and constantly maintained her trust in God. Intense and protracted distress; left traces that were painfully evident, as was inevitable; but in the last moments the drawn features relaxed, the look of suffering was replaced by one of rapturous anticipation, and those who watched believed that they saw reflected in her face the glory of the better land. And a look of peace remained when, on Tuesday, after fitting services, her mortal remains were borne forth to their resting-place in Oak Hill Cemetery. ***

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Review of the Week.

Tuesday, November 23.

—The "Competitor's" crew arrive in New York and tell pitiful tales of their treatment in the Havana prison.

—A small band of Cuban insurgents lay down their arms and accept terms of autonomy.

—This country offers to suspend sealing for one year on the Pribiloff Islands in return for the suspension of pelagic sealing by the Canadians.

—Mrs. Ballington Booth, of the Volunteers of America, ordained as a minister of the Gospel, in New York City.

—A bronze tablet placed upon the birthplace, in this city, of Rev. Dr. S. F. Smith, author of "America."

Wednesday, November 24.

—A part of Algiers, La., to be abandoned to the encroaching Mississippi River; a quicksand discovered.

—A new island thrown up off Borneo after earthquake shocks.

—Germany sends additional warships to Kiau Chou.

—The lease of the West End Company of this city to the Boston Elevated Road Company vetoed by the railroad commissioners on the ground that it is against the public interest.

—P. A. B. Widener, of Philadelphia, will give his spacious residence to this city for a branch free library.

—The Chinese in Chicago organize to demand the right of suffrage and the repeal of the anti-Chinese law.

Thursday, November 25.

—A conference of the striking engineers and their employers begins in London.

—The sitting of the Austrian Reichsrath closes after a session more turbulent and disgraceful than any preceding it.

—Continued opposition manifested in Spain to the proposed autonomous tariff.

—Russian papers urge occupation of Chinese territory by Russia, France and Great Britain as an offset to the German seizure; the latter Power planning to take a little more.

—Irish local government and army reform to be the program of the next British Parliament.

—San Francisco to be connected with Honolulu by cable in eighteen months.

—The stock of the United Traction Company of Pittsburgh, which operates 117 miles of electric lines, sold to a syndicate for \$20,000,000.

—P. A. B. Widener to add a museum and art gallery to his gift of a free library for Philadelphia, the whole valued at \$1,000,000.

Friday, November 26.

—The Chocaws send a delegate to Washington to oppose the Dawes Treaty.

—Thanksgiving banquets in London, Berlin and Paris.

—Another outbreak of violence in the Austrian Reichsrath.

—Records said to have been discovered in Guatemala that confirm the British boundary claims.

—Albanians in revolt; a fight with Turkish troops in which both sides lose heavily.

—Hiram Maxim constructing an airship to make the trip to the Klondike.

—The net value of the products of Kansas more than \$40,000,000 over that of last year.

Saturday, November 27.

—Thirteen deputies in the Reichsrath arrested by the police and carried from the Chamber.

—Floods in the State of Washington destroy mining and railroad property belonging to J. H. Rockefeller, and valued at \$3,000,000.

—Canada declines to stop pelagic sealing in absence of a treaty and proposes a joint commission to settle all disputed questions.

—Cuban leaders threaten to hang as traitors any military commanders who listen to proposals of autonomy.

—Nearly 7,000 people, including 400 Europeans, perished in the recent typhoon that passed over the Philippine Islands.

Monday, November 29.

—The royal decrees granting autonomy to Cuba and Porto Rico, published in Madrid.

—The new German Naval bill to provide for sixty-nine new warships to be built in seven years.

—Germany warned that this Government will tolerate no annexation schemes in the matter of Haiti.

—A prehistoric battle-ground discovered in Indian Territory while excavating for a railroad.

—Badeni resigns; a new Austrian ministry to be formed with Baron Gautsch at the head.

—The revenue cutter "Bear" sails to relieve the whalers imprisoned in the ice off Point Barrow.

—Twenty-five miners returning from the Klondike report food shortage in Dawson City.

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